

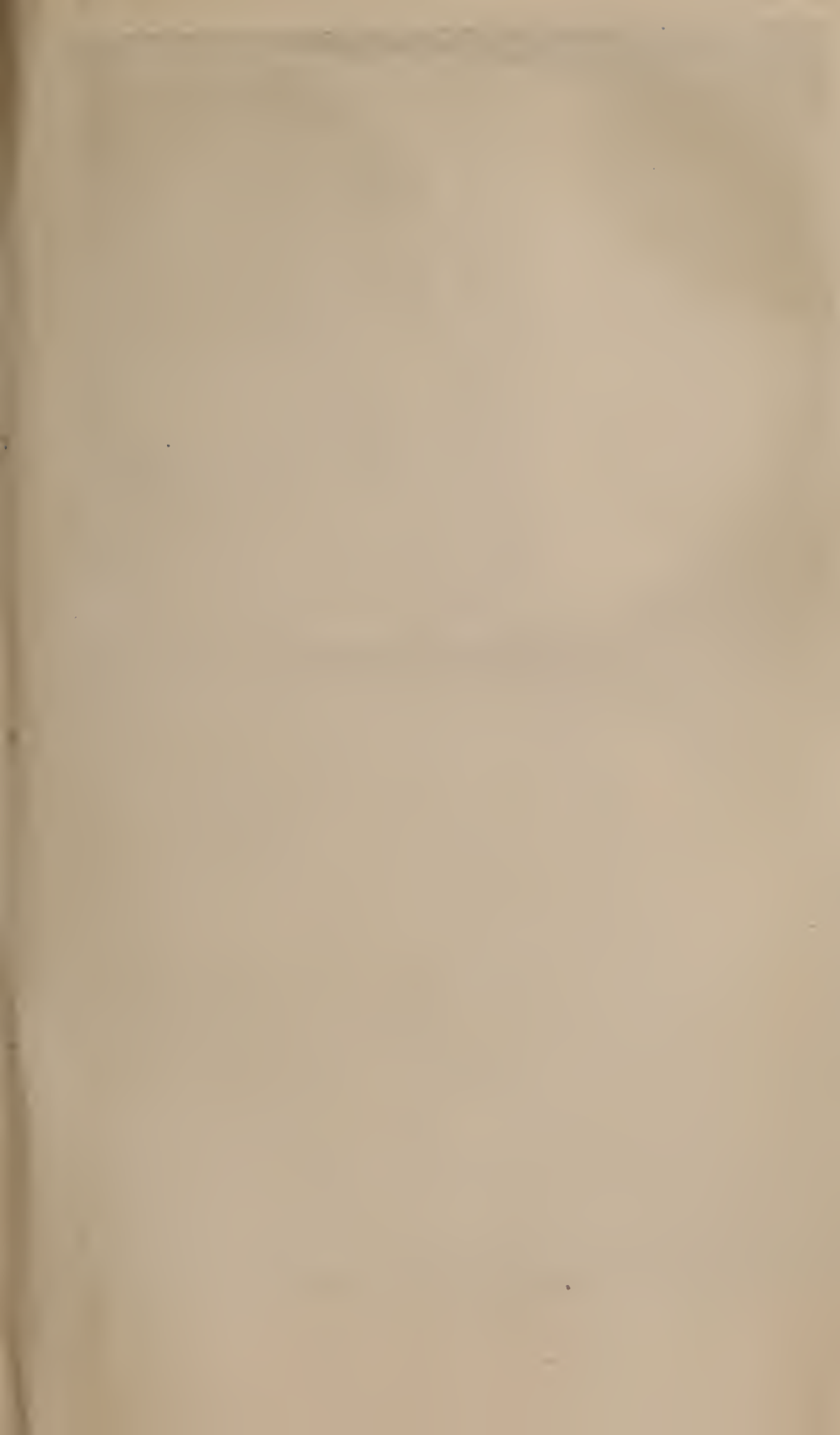


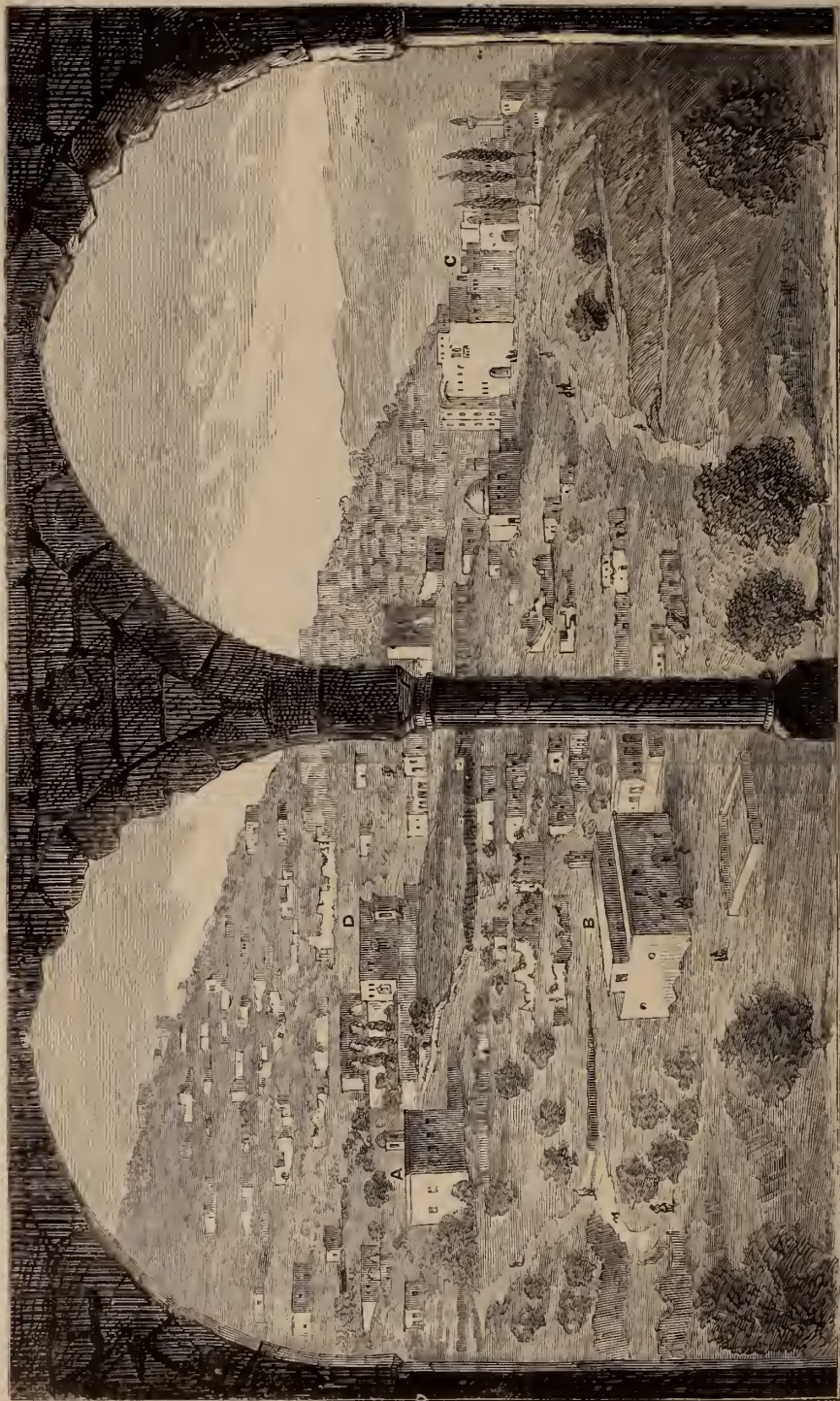
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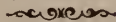




HASBEYA — SYRIA.

THE
MISSIONARY HERALD.

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HASBEIYA, UNDER MOUNT HERMON, SYRIA.

BY REV. H. H. JESSUP.

THE picture in this number of the Herald represents, as far as a single view can do so, the town of Hasbeiya, Syria, the scene of so many interesting and tragic events in the history of the Syria mission.

The town is situated in the famous *Wady el Teim*, or Valley of Teim, at the western base of Mount Hermon, which rises 10,000 feet above the sea. It is a hot place, almost shut in by high hills, and before the massacre of 1860, contained 6,000 inhabitants, mostly Greeks and Druzes, though there are some Maronites, and a few Moslems and Greek Catholics. Up to 1860, the valley was governed by Emirs of the Shehab family, who received it as a reward for their deeds of valor in the time of Saladin. For particulars of the history of Hasbeiya the reader is referred to the Historical Sketch of the Syria Mission, published in pamphlet form by the American Board.

In 1826, the people of Hasbeiya offered a house to the American mission for a school. On February 25, 1844, fifty Hasbeyians came to Beirut to ask for religious teachers. On July 5, 1844, eighty-two men, and one hundred and four women and children, were enrolled as Protestants. Violent persecution followed, and seventy-six men signed a covenant to stand by each other in defense of the truth, even unto death. In 1845, civil war swept over the land, and the power of the persecutors was greatly weakened. In 1847, the Protestants of Hasbeiya sent a deputation to Constantinople, and obtained from the Sultan an order for their protection.

In February, 1848, religious toleration was secured for them, and in July, 1851, a church was organized. In a letter from Dr. Thomson, dated October 11, 1851, an interesting account is given of the piety of one of the older brethren of the Hasbeiya church: "In the afternoon, as I was coming to our preparatory lecture, I met him upon the stairs. Seizing my hand he said, 'Ever since you left me this morning I have been looking up into heaven, and I see nothing there but Christ.' Gazing earnestly up into the clear blue sky, with a voice which almost frightened me, he repeated several times — 'I see nothing in heaven but Christ; I see nothing in heaven but Christ.'"

In 1852, Rev. John Wortabet commenced preaching in Hasbeiya, as pastor of the church, and remained until 1859. In 1854, a beautiful church edifice was completed, with rooms beneath for schools and prayer-meetings.

The Massacre of 1860. On the 2d of June, 1860, the Druzes attacked Hasbeiya. The civil war between the Druzes and Maronites had been raging for a week, and the Turkish officer, in command of the castle of Hasbeiya, threw open the gates, and offered to the entire Christian population protection against the Druzes if they would deliver up their arms. The unsuspecting Christians fell victims to this treacherous invitation. After they had been confined nine days in the castle, and were almost starving, the traitorous Turk opened the gates, and admitted the Druze army, who, with imprecations and savage yells, rushed upon the unarmed crowd, and literally hewed in pieces, with axes and swords, more than a thousand helpless and defenseless victims. One of the Protestant brethren, Shahin Abú Barakat, after exhorting his fellow-sufferers to commit themselves to Christ, sank under the Druze axes while on his knees in prayer. Twenty-six villages in the vicinity were burned, and the whole province laid desolate. The widows and orphans fled to Beirut and Sidon, where some of them still remain. The Protestant church edifice was plundered, the bell broken to fragments, and the wood-work carried off.

Most of the *men* who survived the massacre have now returned and rebuilt their houses, but the greater part of the town is still in ruins. The church is rebuilt, the school reopened, and services maintained every Lord's-day. The good deacon Kozta, who was rescued from the massacre by a Druze princess, the Sit Naiefeh, (probably through sinister motives, in order to shield herself from punishment,) is now the teacher and native preacher.

The large building at the foot of the hill, in the immediate foreground of the picture [B], is the Greek church; the large square building above it, with windows in the side [A], is the Protestant church; the high building to the right of the Protestant church, and adjoining a garden with cypress-trees [D], is the palace of the Druze Sit Naiefeh; the vast pile of buildings on the extreme right [C], is the Castle, where the bloody massacre occurred. The ruined building, from the Saracenic window of which the sketch was taken, was the former residence of the pastor, Rev. John Wortabet.

The ruined houses and tottering walls of that formerly thriving town present a most melancholy picture. Some portions of the town are quite deserted. In August, 1867, a young woman, living on the heights in the upper part of the town, apologized to the missionary for not coming down to the evening meeting, because the hyenas from Hermon were prowling among the ruined houses every night, making it unsafe to venture out after sunset.

May all who see this picture offer the prayer, that the little flock of believers in Hasbeiya may be sanctified through their sufferings, strengthened in faith, and used as the instruments of leading all the hard-hearted and darkened tribes who dwell under the shadow of Hermon, to the knowledge of the Saviour.

"SO MUCH TO DO AT HOME."

FIVE millions of evangelical Christians solemnly pledged to live and labor for Christ; forty thousand ministers of the gospel consecrated to his special service, — one to less than a thousand of the population of the country; hundreds of benevolent organizations, general and local, coöperating with the churches to reach every form of human want and misery; numerous societies for the diffusion of a Christian literature; religious newspapers that may reach every village and household in the land; institutions of learning of every grade, with open doors, inviting all who will to come and partake freely, or at a trifling cost, of the blessings of knowledge and culture; — and yet there is "so much to do at home!" Yes, to sustain the institutions of the gospel, and to extend their benign influence into all our waste places, into every neighborhood, and to every individual that now neglects his opportunities. This is the local work devolved upon our churches, in which all the five millions of Christians may share.

But other countries have been given to Christ; other countries are teeming with immortal souls, capable, through the gospel, of goodness and greatness. Africa, India, China, are to be Christ's. It is only a question of time. How much to do in them? How much in Africa, where the millions tremble before the horrors of their superstitious rites, and the inhumanity of man to man crushes out almost the last remnants of the divine image? How much in India, where, despite all that has been achieved, the professed followers of Christ are in the minority of one to three thousand heathen, and where, upon an even distribution, each foreign missionary would be called upon to provide for the spiritual wants of three hundred thousand souls? How much in China, where hundreds of cities have not yet seen the face of a Christian teacher, or so much as heard whether there be any Christ, or Holy Ghost? How much to do in these countries, where the institutions of the gospel, churches, benevolent organizations, a Christian literature, educational institutions — all the varied appliances of Christian culture — are yet in great measure to be begun? Shall we excuse ourselves from going into these harvest fields, which God, in his wonderful providence, has now thrown open, on the plea that there is "so much to do at home?" Shall any Christian man or woman, if unable to go in person, withhold prayer and aid to support those who can go, on any such plea?

This country is *evangelized*; Africa, India, China, are not. No man here need fail of a knowledge of the gospel; the multitudes in heathen lands perish in ignorance. How can they help it?

" And, oh! when they in God's presence stand
With you, at that great day,
When every native, of every land,
To judgment is called away; —
Say, say, can you stand in God's presence then,
And remember that cry, 'O come, —
We are dying; we know no Saviour's name!'
Can you plead the excuse, will it not be vain?
Will it weigh with God, though it did with men? —
There is so much to do at home!"

Does any one believe that the home work would really suffer if a hundred young men, connected with the various religious denominations, were this year

to go abroad, to preach among the Gentiles the unsearchable riches of Christ? Would it not stir the heart of the church from Maine to California? Would not such a recognition of the worth of the gospel, and such consecration to the cause of Christ, be an unanswerable argument to thousands now indifferent, and careless of the claims of the gospel? Let us not be misled by the plea — “so much to do at home,” in our efforts to advance the kingdom of Christ; which is not for one nation or country, but for the world.

REV. EDWARD JOHNSON.

It was mentioned in the last number of the Herald, that the death of Mr. Johnson, of the Sandwich Islands' mission, was reported by telegraph. Particulars have since been received. He died on board the *Morning Star*, while on a visit, as delegate from the Hawaiian Board, to the Micronesian mission, on the 1st of September last.

Mr. Johnson was born at Hollis, New Hampshire, in the year 1813. In 1833, when he was twenty years of age, “the wretched condition of the heathen, and the consideration that but few go to their relief;” as he stated, led him to consecrate himself to labors for their salvation. He did not receive a collegiate education, but was sent to the Islands as a teacher, sailing from Boston December 14, 1836, with his wife (Lois S. Hoyt, of Warner, N. H., to whom he was married the previous month) and quite a number of other missionary laborers. They arrived, after a short passage, on the 10th of April, 1837. An obituary notice in the Honolulu *Friend* states:—

“Waioli, on Kauai, was the station assigned to Mr. Johnson, and there he continued to reside, with his family, during the entire period of his missionary life—thirty years. The early part of that life he spent as a teacher, being associated with the Rev. Mr. Alexander. In consequence of changes and removals, it was deemed advisable that he should be ordained as the pastor of Waioli church. Such were his qualifications for the ministerial work, that he has officiated for many years with great usefulness, having been assisted by the efficient coöperation of his excellent wife, who survives, with a family of five daughters and one son, to mourn his loss. The unexpectedness of the death of Mr. Johnson renders the blow most distressing to his sorrowing family and parish. If he had died at home, bereaved and sorrowing friends and people would have borne him to his grave; but his remains repose on the lone island of Ebon, far, far away. For many years Mr. Johnson has been one of the pillars of the churches on the Island of Kauai. Not originally educated for the ministry, he has evinced traits which have admirably fitted him for usefulness among Hawaiians.

“As one after another of the early missionaries to the Islands passes away, a sad vacancy is made; but it is matter of rejoicing, that in so many instances native Hawaiians are prepared, by education and other qualifications, to carry forward the work of the gospel. Indeed, no higher praise could be bestowed upon the departing and dying missionaries, and no better proof of the soundness

of their teachings could be adduced, than that afforded by the fact, that native Hawaiians are now successfully officiating in our Island churches, and going forth as foreign missionaries to the Marquesas and Micronesian Islands. Man may die, but the church lives; and when man has faithfully finished his work, it matters little where the body may rest."

LETTERS FROM THE MISSIONS.

Central Turkey Mission.

AINTAB.

(About 90 miles E. N. E. from Scanderoon.)

LETTER FROM MR. PERRY, *January 9, 1868.*

MR. PERRY reports that land for the second church building at Aintab has been bought; that "they hope to get permission to build upon it next summer"; and that "the division of the 1st and 2d churches is again effected, much to the joy of the missionaries," the congregations having worshiped together during the past year. Some statements in this letter, and in one of earlier date to family friends, respecting the week of prayer, and personal Christian effort at Aintab, are of interest.

Week of Prayer — Christian Labors.
 "The special meetings, during this week of prayer, are fully attended. I hear the tread of feet upon the pavements — the first sound that greets my ears in the morning — an hour before sunrise, and, rising, follow the throng to the place of prayer. Strange as it may seem, the people prefer that hour to any other. I do not know how many attend, but am safe in saying that both audiences may be numbered by hundreds. There is great readiness to hear the truth on the part of the Armenians, and we are doing what we can to reach them with the gospel. Visitors are appointed for the different sections of the city, who are often called upon for their reports; Mrs. Schneider and Mrs. Perry go out almost every day, to make calls among the women; and I expound Scripture among the Armenians somewhere, every evening, and then leave the people, and the brethren who go with me,

to talk about the truth and sing and pray together. If you know Mrs. Schneider, you can imagine how she, with her Turkish Bible, and Mrs. Perry with her Turkish Hymn-book, together find the home of every inquirer, and never find it shut against them."

In a letter to his parents, dated December 8, from which extracts are permitted, Mr. Perry wrote: "One of the native brethren, according to appointment, called for me after tea, and we went together to hold a little meeting in the borders of the city, in the house of a poor man and a Protestant. Most of those who attended the meeting were Armenians in religion. Such gatherings are very common now, all about among the people, although there is no *special* religious interest.

"Do you feel lonely at home when the evenings come, and send a thought and a prayer towards Aintab? If so, think of me as calling from house to house, lantern in hand, in company with some Christian brother, and doing what I can to assist him in the work of presenting the gospel from family to family, among the streets of a crowded city. The churches have appointed about thirty of their best men, to take each a division of streets, and call on and converse with those who will hear the word. In company with these men I am spending nearly all my evenings this winter. Have been out in this way every evening but one this week.

"Can I give you a description of our meeting this evening? Go with us along the dark, winding, narrow streets of Aintab. After a half-hour's walk we come to a door within which a meeting had been appointed. We knock; it is opened. We pass into a yard surrounded by walls, and from the yard into the room

of a family. The room we entered to-night was the home of a poor man; so look in with us upon such a home. Even among the poor of Boston you can have but a meagre idea of what poverty is; but you would find it in any city of Turkey. The father of a large family can earn but a few piasters (each about 4 cents) per day, and most of that must go to pay taxes and rents. Where then is the money coming from, needful to give bread and clothing to his children? We entered a low dark room. A small tin cup, with oil and wick in it, was giving a faint relief from total darkness. In the centre of the room was a box, say a foot and a half high and two feet square, covered with a thick blanket of goat's hair. Imagine eight half-clothed children sitting on the floor, all putting their bare limbs under that blanket, to get warmth from the pan of coals which it covers. This is all the fire they have for the coldest of the weather. Every thing about the room indicated poverty. Even the father pulled his outer blanket-coat about him to cover his rags.

"They prepared a nice place for me to sit at the end of the room—the place of honor—by making a carpet of the best blankets in the house. As usual, I left my boots at the door and took my seat—the brother who conducted the meeting beside me. The mother was still young in years, I should judge; but she told me that her family of children numbered eight. Soon others came in and filled the room. A chapter was read and expounded—the 11th of Hebrews; and all were almost too free in talking about the examples of faith. They sang twice, had several prayers; and we two came away, leaving the company praying and singing and reading the Scriptures."

Eastern Turkey Mission.

ERZROOM.

(150 miles S. E. of Trebizond.)

LETTER FROM MR. PARMELEE, *February 20,*
1868.

The Erzroom Field. Mr. Parmelee, of the Erzroom station, now in the United

States, furnishes, in this letter to a Secretary of the Board, statements of so much interest and value respecting that station, as a field for missionary effort, that they should find a place in the Herald. May it not be hoped, that they will at least aid in leading some young men to give themselves to the foreign work?

Situation — Climate. "Erzroom is situated at, or near, the south-eastern extremity of a high plateau, or plain, more than 6,000 feet above the level of the sea. It is therefore a pretty cold region, about like Vermont, though much more healthy, as the changes of temperature are less violent and sudden, and the air is pure, dry, and bracing. The brilliancy of the heavenly bodies, in such a pure atmosphere, is very striking; and on a clear, sunny day in winter, the spangles of frost which fill the air flash like so many diamonds.

"The health of the natives is quite remarkable. They rarely die except from old age, or from neglect in childhood. Fever and ague prevail to some extent, typhoid is *very rare*, and consumption, or other chronic pulmonary difficulty, quite unknown. At least, for the time I was there, I did not meet, or hear of, a case among the natives.

Population — Towns and Villages. "Erzroom contains not less than 60,000 inhabitants, from 15,000 to 20,000 of whom are Armenians. In the Erzroom plain, which is from 15 to 20 miles wide by 30 to 40 long, there are probably not less than a hundred villages, ranging in size from 30 to 100 houses each,—a few exceeding 100 houses,—which gives a population ranging from 200 to 1,000 in each, sometimes 1,200, and possibly a few would reach 1,500. These villages are smaller and more scattered than those in the Harpoot field, and of course, there would be some difference in the results attained. And yet they may be as brilliant as those that have been attained in the Harpoot villages. We certainly have few if any villages so sparsely populated, or so poor, as Shepik none in a more hopeless condition than was that village two or three years ago-

Why then may we not look for equally glorious things in any of our villages as those which have occurred at Shepik, the fame of which is world-wide?

“But the Erzroom field is much more extensive than the Harpoot field. Besides the villages of the Erzroom plain, there are those of the Pasin plain, lying east of Erzroom, in the valley of the Araxes River, not less than fifty or sixty in number. Armenian villages are also scattered all the way to the Persian border. A goodly number of Bibles and Testaments have already been scattered among these villages, and I confidently expect they will prove, many of them, the germs of living churches of Christ. To the south, we have the Khanoos district, where there is already one thriving church, and room for many more. To the west, we have the out-station Melikan, and still further west the city and plain of Erzangan, — a region of so much importance that Mr. Dunmore spent one winter there; and even now it would be desirable, were it possible, for one or more missionaries to reside there. To the north, we have Baiboort and the villages surrounding it; and on the coast of the Black Sea, there are Trebizond, and numerous interesting towns lying east and west of that city. There is also the region of Kars, and many important cities and towns in Russia.

“Now in all this field, which by accurate calculation we have found to be larger than the three States of New Hampshire, Vermont, and Massachusetts, or nearly as large as the whole of New England except Maine, there is a population of not less than 500,000 souls, — probably more, — of whom from 150,000 to 200,000 are Armenians; the remainder being in small part Greeks, but chiefly Turks.

Accessible. “All this population is perfectly accessible, and touring in this field is *not as difficult* as in the Harpoot field. In the latter, the roads are all so bad that the natives make no attempt to use wheels. On the contrary, wheels are used by the natives in nearly every part of the Erzroom field, and I hope to be able, with my ‘touring wagon,’ to do at least three

fourths of all my touring. Besides, much of the touring in the Erzroom field is done on public thoroughfares, where the khans, or inns, are altogether superior to the accommodation one finds in the villages. But to do our work thoroughly, we must do a great deal more touring than was ever done at Harpoot. This, however, can be done in large part through native assistants, if we can have schools similar to the Harpoot schools, and can get a foothold in some of the nearer villages.

Capabilities. “This Erzroom region is capable of sustaining a much larger population. Before the great emigration to Russia, which followed the Russian war of 1828-’30, it was much more populous; and it will be so again. It will also greatly increase in wealth. Its two greatest curses have been, that it had no market for its grain, and no wood or coal for fuel. As a consequence, the people burn dried manure, and the land suffers for want of fertilizers. A wagon road is now in process of construction from Trebizond across the mountains. This road, though carried forward very sluggishly, will, I think, sometime be completed. And if so, Erzroom will be brought much nearer market, agricultural interests will be vastly improved, and the fuel question will be solved by the opening of coal mines, which exist, I doubt not inexhaustible, very near Erzroom. This will give new value to every thing, and wealth and population will greatly increase. This is an important consideration, and urges us to plant the gospel as firmly as possible before European influences begin to flow in, as they will when these changes take place.

Prospects. “But it seems to me it would be a mistake for any one to go to Erzroom, or anywhere else, expecting just such results as those at Harpoot. He *may* meet with results even more glorious. That will depend something on his zeal and energy and faith. He ought, however, to be prepared to enter the field, and work on, even if much less brilliant results follow. The results at Harpoot strengthen faith, and the direct influence of the work there will be more and more felt in Erzroom.

“I should like to write much more, but am not able. I wish I could see any one who might be thinking of going to that field; I could then explain every thing so much more fully than with the pen.”



STATION REPORTS.

MR. WILLIAMS has forwarded brief reports of several stations of the Eastern Turkey mission — Mardin, Diarbekir, Bitlis, Erzroom, and Mosul. Some paragraphs, respecting Mardin and its out-stations, should find a place in the Herald. It will be remembered that at that place, in the Arabic portion of the field, and which has been Mr. Williams's station, a very gratifying change was reported a year ago (in letters published in the Herald for June, 1867). Mr. Williams now writes: —

Mardin. “Of the twelve months now under review I have spent just twenty-five days in Mardin. The opening year witnessed the organization of a church of nineteen members, its close finds it in the sole charge of its young pastor, who, from the day of his ordination, receives his whole support from the community to which he ministers. He is of them — so much educated that his people can look up to him, but not so as to be out of sympathy with and unhappy among them. From two full, manly, quiet letters, telling of the work there, just received, it is evident that he feels his responsibility, and is taking hold with vigor. The average attendance has, during the year, risen from 70 to 106, notwithstanding some were ‘offended’ because they were not received to church membership, and withdrew. The church now numbers thirty members. The contributions have increased from \$107 to \$200 (gold), without counting the entire suit with which they clothed their new pastor and the watch they gave him; all which they did self-moved, without the slightest hint from us.

Out-stations — Sert. “The out-stations of Mardin are occupied this winter with

more encouraging prospects than at any former time. The proof of sincerity which the assumption of their own expenses by those already Protestants gives, is drawing others to their ranks, and outsiders are showing that they think a religion worth paying for is worth inquiring into. At Gole, at Kulaat, at Kulleth, a new interest is manifested. . . . But the chief interest this year centres in Sert. After the ordination in Mardin, the Evangelical Union, taking Elias with them, made the five days' journey to Sert, where they ordained him pastor over the poor people with whom and for whom he has so long and so faithfully labored. He had just refused the most earnest and pressing entreaties of the Mardin people to accept a charge every way preferable, in a worldly point of view; but he believed he could be more useful in Sert, and he chose to cast in his lot with the poor and oppressed who looked to him as their spiritual father. Seven presented themselves for church membership; of these the Union accepted six, and organized them into a church. All were deeply touched by the earnestness of their love, and their humble, self-sacrificing consecration. If such gold comes always of the fires of persecution, there are churches which would gain immensely though its flames should consume nine tenths of their earthly goods.

“Poor, even according to the standard of village Protestants in Turkey, they willingly assumed the half of the salary of their beloved teacher — now pastor, and unhesitatingly covenanted to appropriate not less than one tenth of all their income to Christ; though when they so voted they understood it to be additional to all they are now doing! Though the whole community numbers but 23 male adults, their contributions the past year have amounted to, 3,650 piasters, or the equivalent, on an average, to forty-five days' labor from each. They have, however, this year, made a special effort for their chapel. Their hospitality to the Union was as liberal as it was hearty, and it was worth a journey across the weary intervening waste to find so fragrant a flower in the desert. At present they ‘have rest’ from their persecuting enemies, and with-

out molestation worship in the house they have (with help from us) purchased for chapel and parsonage."

The ordination of a pastor at Bitlis, and the gratifying condition of Diarbekir, were referred to in a letter from Mr. Barnum, published last month. The church at Diarbekir now numbers 127, of whom 21 were received in February, 1867. Nine were also added to the Cutterbul church during the year, making the present number of members 30. Encouraging appearances are noticed at several other out-stations, and at places occupied for the winter by theological students from Harpoot. Respecting Mosul it is said: "For the present winter, one of the pupils of the training-class is stationed there, to see if the infusion of young blood will quicken life. He writes that he was pleasantly received and had begun his labors. His wife, a lovely Christian, accompanies him. May the Lord make it a blessing. An appeal from this community for a missionary to reside among them has been already forwarded."

Micronesia.

LETTER FROM MR. BINGHAM.

Voyage of the "Morning Star." This communication from Mr. Bingham, as Captain of the *Morning Star*, gives a full account of his voyage from Honolulu, to and from the different stations of the Micronesia mission, and some other islands. The vessel left Honolulu July 1st, 1867, and the next day took on board Rev. Edward Johnson, of Waioli, who had been designated by the Hawaiian Board to act with Mr. Bingham as a deputation, visiting the Micronesia stations. Before going to those stations, however, a visit was paid to several islands of the Ellice group, south-easterly from the Gilbert Islands. Interesting statements, respecting the commencement of missionary operations in some of those islands, were published in the Herald for July 1866, pages 193-196; and a few extracts from Mr. Bingham's narrative, respecting the suc-

cess of such operations, will be given here. The *Morning Star* called also at several islands of this and the Gilbert groups, where there were no Christian laborers, the missionaries endeavoring, at interviews with chiefs and people, to prepare the way for such laborers.

Visit to Waitibu. The first island visited (July 21st) was Waitibu, or Tracy's Island, (lat. 7° 28' S., long. 178° 44' E.) Mr. Bingham writes: "Much to our joy, we were soon boarded by Pen, a native missionary from Samoa. From him we learned that he had been on the island one year and eight months; that its inhabitants were three hundred and eighty-four; that half of them had already destroyed their idols and embraced Christianity; that all the children and younger people had learned to read; that their language was the same with the Samoan; that quite a number were hopefully converted, whom he expected to baptize, in case he was so advised, when visited by their missionary vessel. Our short visit on shore deepened our impression of the blessed work so well commenced. A large and well-built church, about fifty-seven feet by thirty-six, with its neat pulpit, built by the gratuitous labors of the natives, was an object of special interest; and the large and scrupulously neat dwelling of the teacher was a model for the docile and quiet people about him. Pen spoke English; and though his wife could not converse directly with us, her intelligent face, warm welcome, and very tidy appearance, gave us a pleasing idea of what the Samoan female missionaries might generally be. The fluency of the readers, and their independence in singing, were truly gratifying.

"We found several people from Nui, speaking the Gilbert Islands' language, who were able to read readily in the new books which we brought out from Boston and Honolulu. You can imagine my pleasant surprise at seeing a copy of a reprint of our little Hymn-Book, — done at Samoa for the benefit of the Nui people, — and also one of the sixty-four original copies of the Gospel of John, printed on newspaper on our little press at Apai-

ang, in 1864. It was no little pleasure to Mrs. Bingham to find two Nui women able to read fluently in our new books, who had been instructed by two of her own pupils. We shall not soon forget this delightful visit; though the contrast of the results of one year and eight months' missionary labor here with those of six years and a half at Apaiang, could not be otherwise than, I had almost said, painful. . . . Through inquiry, we learned from Pen, that neither food nor money were sent them from abroad, but only clothing and some utensils."

Visit to Nui. The next day Nui (Netherlands, or Egg Island) was visited, (lat. 7° 27' S., long. 177° 15' E.,) where the people use the Gilbert Islands' language, and where they found "Kirisome, a Samoan teacher, left on the island by the missionary's vessel *Dayspring*, in November, 1865." Here, in a large room used as a chapel and school-room, (in one end of a building, a part of which was also the missionary's dwelling, "the whole erected by the gratuitous labor of the people,") Mr. Bingham, speaking their language, addressed a company of "some 200, nearly the entire population of the island," whose "behavior was unexceptionable." He found "the number of fluent readers—men, women, and children—perfectly surprising;" left some books with them; and learned that there were "27 women and 19 men whom Kirisome regarded as truly the friends of Jesus." Returning to the vessel Mr. Bingham wrote: "Thus ended one of the happiest days of our lives. We had been permitted to see a people 'born in a day.' Not two years since, the first Christian missionary came to dwell amongst them, and from the first have they furnished him and his family all necessary food without pay. One Christian feeds them one day, another another; and if by any means there is a failure, near neighbors see that the missionary and his wife and child have something to eat. The island produces no bread-fruit, a poor variety of pandanus—scarcely edible, a species of taro, a little sugar-cane, an abundance of cocoa-nuts, and one or two banana-trees were noticed; yet this mis-

sionary depends on no provisions from abroad. He seemed happy and contented in his work, hardly knowing when he should be visited by an English missionary! With reference to the work on Nui, it is no more than justice to state, that previous to the arrival of a missionary, not a little religious instruction had been given the people by a Mr. Robert Waters, an English trader."

The *Morning Star* reached Tarawa, (Gilbert Islands,) a station of the Micronesia mission, August 8th, and took the Hawaiian missionaries from there to Apaiang, (Mr. Bingham's old station,) for a meeting of the Gilbert Islands laborers. There, "the welcome from the brethren was most cordial"; a business-meeting of the missionaries was held, and various religious services attended; the Lord's supper was administered, and five candidates were examined for admission to the church, whom it was proposed to baptize on returning from Ponape. Here Mr. Johnson became unwell.

After returning the mission families to Tarawa, the island of Butaritari (Pitts Island) was visited. From this island, it will be remembered, the Hawaiian missionaries felt it necessary to retire, on account of the drunkenness and violence of the king, in 1866. The results of this and a subsequent visit were satisfactory; the king attributed his former violence to intoxication, and Kanoa and Maka were returned to the island in December, where they found every thing safe in their houses, except some hard bread "consumed by worms," and a garment which had "fallen on the floor and rotted."

Death of Mr. Johnson. From Butaritari the vessel sailed for Ebon, and on the passage, "at about a quarter to nine o'clock, Sabbath morning, September 1st," Mr. Johnson's "spirit took its flight, we doubt not, to that Saviour whom he loved and honored." His disease was typhoid fever.

Other islands occupied by mission laborers, American and Hawaiian, were visited, the missionaries were taken to Ponape for the general meeting, in October, and afterward returned to their several homes, as

the *Morning Star* passed back and forth on its missionary work. On the 27th of December this work, for this voyage, was finished, by landing a Hawaiian missionary and his wife on Namerik; "a prayer of special thanks was offered," Mr. Bingham writes, "and with joyful hearts we 'braced forward' for Honolulu, which port we reached after a quick run of twenty-eight days and a few hours." Mrs. Snow and her children came in the vessel to Honolulu, on the way to the United States; Mr. Snow remaining alone at his post.



EBON.

LETTER FROM MR. SNOW, *December 3, 1867.*

SOME previous letters from Mr. Snow seem never to have reached the Missionary House, and he now repeats former statements respecting additions to the church at Ebon, as follows: In November, 1865, eleven; in 1866, — May, 10; August, 7; November, 10; and in January, 1867, six. "The result of monthly concert contributions," he says, "I am unable to state, as they were mostly in oil, measured and sold at Honolulu."

His opportunity to visit his old station on Kusaie, (now without an American missionary,) in February, 1867, was noticed in the *Herald* for September last. The *Morning Star*, on its voyage, found him there in September, and took him to the meeting of the mission at Ponape, and thence to Ebon. He now writes, that before going to Kusaie he had completed a translation of the Acts, in the Marshall Islands' dialect, and had printed 400 copies—all that he had paper for—of a small primer. At Kusaie, he "got off an edition, of 300, of a primer of 48 pages," in the Kusaie dialect, on his hand-press, which he took with him; and he has now sent to Honolulu, to be printed there, revised editions of Mark and John, in the Kusaie dialect. He has also printed a number of hymns, in the two dialects, and some other things, "making in all about 35,000 pages."

mission work at Kusaie Mr. Snow writes: "A few weeks before we reached Kusaie, Kanoa had received 61 to the church, and baptized 23 children. On Sabbath, August 11, 21 were received, and 6 children baptized. August 25, two young women, on a remote part of the island, were received. October 27, we received 9 more, and baptized 3 children. Thus you see the little remnant continue to be gathered in, and the good work still prospers. Of the 20 who died while we were there, 8 were members of the church, and 5 others hoped that they had passed from death unto life. During our visit, 22 gave in their voices, for the first time, as the friends and followers of Jesus. Two of these were chief women, of high rank, and past middle age. Five came out publicly on the Lord's side, at one of our evening prayer-meetings.

Greetings — Gratuitous Labor. "On our returns to our old home, at Dove Island, we never fail to get a greeting that it would do your heart good to see, as it does ours to experience. As we enter the harbor, the tide begins to set towards the old homestead. By the time we reach it, warm hearts and smiling faces fill the place. During our last absence, the old house was taken down and a new one put up in its place, by the people, at their own expense; though there were some among them who thought I ought to pay them for their work. In speaking of it at one of our meetings, I told them, as I was lying in bed one morning, looking up to the roof, and thinking of the labor which had been expended, in some places I saw written on the work 'Love,' 'Love,' 'Love!' On other places I saw written 'Pay,' 'Pay,' 'Pay'; and I said I thought the young man (a church member) who was very earnest for pay, but who died before we returned, if he could come back after seeing what had been done for him in the Father's house on high, would want to write 'Love' over all he did on my house. It was not unpleasant to see their eyes moisten with emotion, and the subject of *pay* was dropped.

The Work at Kusaie. Respecting the

Chapel Building. "They have been

doing quite a business at chapel or church building, having erected three chapels of stone. The first was erected last year. They were aided in their beginning of it by a Captain Davis, who was in at South Harbor at the time. They frequently spoke of his kindness and counsel in the work. Soon after our return, they began the second one, having already made some preparation, in getting stones and burning lime for it. It is three or four miles from the station. The people in that vicinity alone having nearly completed this, on the 6th of June the king and all the people of the island began another and larger one, near the residences of the chiefs, on the very spot where Dr. Pierson's house was. By dint of hard labor this was nearly completed on the arrival of the *Morning Star*, September 18. It was dedicated October 24th, after our return from General Meeting on Ponape. It is about 36 feet by 50, wall two feet thick, with gothic arches over four of the doors, and is quite a monument to the industry and skill of the people. A German cooper, by the name of Hartmann, was of great assistance to us in making the door and window frames, and also in forming those arches over the doors. We are hoping some of our good friends at the Sandwich Islands will help them to boards for their floor (as they have only reeds now) and sash for their windows.

Church Meetings and Discipline. "The church have kept up their meetings, Sabbath-schools, prayer-meetings, and discipline, with nearly their usual fidelity. I say *nearly*, for it was not difficult to see—and they felt it as well as ourselves—that our long absence had not been for their profit. It is only a wonder of grace that they should have run so well. It was delightful to see with what interest they drank in instruction, and how ready they were to correct mistakes. For they seemed to be *mistakes*, rather than perverse wanderings.

Deacons Ordained. "Perhaps I have moved more slowly than might seem best in establishing some of the more outward forms of church offices among them; for

they have never had any regular deacons until this year. During this visit I have ordained four deacons, two at the station where the large church is, and one each at those out-stations where the other two stone chapels are. It was pleasant to us, and accorded entirely with our judgment, that their first choice for a deacon was *George*, the man who lived so long in our family, and now the only living child of our dear old King *George*. He inherits much of his father's good common sense, modesty, and noble generosity. I have been thinking a good deal of him as possibly the man whom we might think best to ordain as pastor of that little flock, as my visits there are so seldom, and will be likely to be still more so.

Deaths. "It is an item of tender and touching interest to us, as we return to them and inquire about some of those who have passed away during our absence, to be told that among their last requests was—'Give my love to Mr. and Mrs. Snow when they visit Kusaie again.' To me, these messages are as like to voices from the 'farther shore' as any thing I have ever heard. It is wonderful with what intelligent cheerfulness, and even joyous hope, some of the Christians enter the dark valley. I visited a woman who, they told me, had lost all consciousness,—did not speak to or even recognize her friends. I had seen her but a few weeks before, the very picture of health. As I sat down by her, and called her by name, she recognized my voice, and to the great surprise of her friends, sat up, with her husband's help, and answered all my questions with a cheerful smile upon her face. There was no fear for the future, nor apparent anxiety about the five little children she was so soon to leave. Jesus was near and precious. While I was singing—'Asleep in Jesus,' (*Motul in Jisus, motul mwo.*) she lost her consciousness again, and recognized no one after that.

Good Influence on Sailors. "I am interested in the intercourse of some of the young men with seamen. They speak of one, a supercargo, who seems to have had a Christian education, and perhaps had

been a church member. Supposing the island was heathen, he began the usual course of wickedness. Being ashore one evening, he happened in at one of their prayer-meetings, and was so struck with the simplicity and earnestness of their devotions — reminding him strikingly of home scenes — that he gave up his —, came regularly to their meetings, confessed his sins, took part in their exercises — George acting as interpreter — and left the island, they hoped, a new man, or a backslider restored.

“At one time a gruff old officer, when the ship first came to anchor, treated the Christian boys and young men very roughly, wanting them to get out of his way, as far off as possible. One evening he also was ashore, and at one of their prayer-meetings. What he saw and heard there wholly changed his course towards them. Ever after that he spoke kindly to them, and seemed to love to have them about him. From some things of this sort, I cannot but hope that they are doing good to others than their own people. As many of them can speak English quite readily, I encourage them to try, in all modest and becoming ways, to do good to seamen as they have opportunity. It is encouraging to hear them well reported of from time to time, by those who visit them. Their modest and retiring manners win respect.

Influence of Ebon Christians. “Our Ebon young men (church members) are also exerting a good influence, in their way, upon other islands, of both this and the windward range. The young man who assisted me in translating the Acts into this dialect, went north with the chiefs, during our visit to Kusaie. He spoke in one of our recent prayer-meetings of his trip. They had worship morning and evening on their proa, during the passage; and while at Namo, an island 100 miles or more north of this, they (he and another young man, a church member) had Sabbath services, at which quite a number of chiefs from neighboring places were present, giving respectful attention to all their exercises. He spoke of having a congregation of about 300. Some of this

sowing of the good seed may yield fruit unto eternal life.

Hawaiian Missionaries. “Here let me speak of my Hawaiian associates. J. A. Kaelemakule, upon Namerik, reports 147 readers, 58 who have renounced their heathenism, and 8 candidates for baptism. Labor was commenced on that island in November, 1864. Truly a good record. His pupils number 189. Rev. D. Kapali, of Jaluij, numbers 70 pupils; 40 readers; 11 who have renounced their heathenism; and 7 candidates for baptism. His field is a trying one, both for lack of native food, and for difficulty of reaching his people. A large lagoon, and the population scattered all around the atol.

“We are planning to push out vigorously next year into the Radak range of this group, if we can get men to occupy the posts. We hear very encouraging reports as to the amount of population upon the more northern islands of that range, and shall hope, ere long, to test the truth of these reports by actual observation.”

PONAPE.

LETTER FROM MR. STURGES, *May–August,*
1867.

THIS letter from Mr. Sturges is of earlier date than some others received at the same time; but was doubtless brought to Honolulu by the same conveyance. He writes at different times, and from different places; but the letter, like others from the mission, is of much interest. Under date May 7, he wrote:—

“We are still at our new place, on the east part of the island, and find full compensation for our exile from the comforts of home, in the hurry of work we find here. The people are all anxious to learn, and Mrs. Sturges finds more than her hands full in her school.

A Communion Service. “We have just returned from holding communion services in another tribe, on the north part of the island, where there are many church members who have long desired to come to the communion, but could not, for want

of a church large enough. We spent a few days among the scattered people, and were glad to find that so many gather in their new church on the Sabbath. All our meetings were solemn; over one hundred partook of the elements of Christ's love; six hundred witnessed the scene; and though many had never been present at a like meeting, not a smile or look indicated a sporting spectator. It was especially pleasant to see the 'mountain patriarch' sit down with so many whom he had helped to come to Christ.

"What a change since he came over to the Lord's side! Then he was almost alone; and a little band, met to worship God, were fired upon and stoned, by some of the very persons now so much interested. On the very spot where the meeting-house stands, I was near being overcome and robbed fourteen years ago. Some who were then ready to take my life are now followers of Jesus. I never attended a communion service with more satisfaction. Six hundred heathen just opening their eyes to the light, and so many communicants, made truly a pleasant sight. We much desired to spend some more days in that very interesting field. They need much the presence of a teacher. The sooner the Doanes get there the better.

Almost a War of Parties. "July 25th. Since my last date we have been passing through exciting and busy scenes — war and church building! I say *war*, for this has been the one great thought with our people. For two years and more, the heathen party have looked upon their thinning ranks with jealous feelings, and we have feared a conflict of their party with ours. The king of this tribe has long acted towards our good Hezekias, who is the second in rank, as though he were a nobody, and treated him and his people with much indignity. They have meekly borne all insults, even to the spoiling of their goods — though they were three to one of the heathen party — hoping they would be won over; but when the king went so far as to take possession of our high chiefs' lands, and commenced to disfranchise all our chiefs and their peo-

ple, there seemed to be no way but to assert their rights or lose all. I advised our people to stand for their rights. Our chief, in a friendly note, demanded the return of his places. The king sent word in reply, that he held the lands and should defend them. Our people sent to the Christians in other tribes, who made common cause with us here. Soon a very large force was gathered; and a note was sent to the king, stating that the lands must be returned. He, seeing his weakness, agreed to restore the places, and be friendly; so the dread arbiter, war, stands still. We much hope never again to come so near a conflict of deadly strife. I think, and all think, a better day is dawning. The Christian party is now a party — a power to be feared.

Church Building. "Just as the war-cloud began to threaten, our people commenced erecting a new church at this place, as it was not convenient for them to go to their regular place of holding meetings, some two miles from here, and on a very high hill. We are hoping to be in it in a few days; and our hearts are greatly cheered at the interest the people take in this, the third meeting-house they have built here within two years. It is wonderful to see these people — naturally so selfish and indolent — so ready to help us as to build a parsonage, 23 by 31 feet, without expecting any pay; and then, so soon, commence work on a new house of worship. Is it strange that we have so protracted our stay here, and have some thought of making this, in place of our old home at Kiti, the 'head station'?

At Home. "Kiti Station, August 17th. Home again! To know the meaning of this sweet word, how one needs to be in exile awhile! And thus we seem to ourselves to have been for the last few months. Yesterday I seated myself in a chair for the first time for months; and now I am writing by a large glass window, the clear light of *out-doors* pouring in upon my table. We are no longer in a low house, with tall bread-fruit trees, like so many English tax-gatherers, counting our windows, and begrudging us the free light of heaven! But

while we are so comfortable here, in this our old, sweet home, there are not the crowds of eager natives about us that we have had of late. Here, there are few who desire our teachings. The mass of this tribe are still, with their chiefs, turning their backs upon us and all good.

"We are glad to feel that our temporary removal to another place was not in vain. We lingered there longer than we intended, and when we left we could not help feeling that even our selfish Ponapeans may yet be changed into loving and lovable Christians. They have done more for us, and done it more cheerfully, than I had even hoped to see on Ponape. On our last Sabbath there, we held communion services in the new church. All the exercises were solemn, and the meetings fully attended. The meeting-house was well filled. It will seat some five hundred, and will soon need to be enlarged."

Mr. Sturges notices the kind assistance of the people in his removals, with his family; so that they had spent "more than five months in the harvest-field, removing to it, and returning, with such household goods as were needed, with no expense." He states that the heathen party, where he had been, were still unfriendly; that the king, after "signing the treaty," went on arming and fortifying; and that one of the houses of worship had been fired upon as the people were dispersing from wor-

ship. He thought, however, that the conflict of parties would end without war, though "the heathen seem desperate; the fact that they are so few and weak only rendering them more so."

LETTER FROM MR. DOANE, August 19, 1867.

MR. DOANE, also of Ponape, writes mainly in respect to his experience in building a house for himself, "on the northern, or windward side of the island;" an experience quite the reverse of that of Mr. Sturges, on the eastern part, bringing to view not generous kindness, but the covetousness and indolence of native character. He found not only that they were not ready to aid him freely, from love to him or to the Master, but that even those who professed to be Christians were not satisfied with what was, for them, good compensation, and would not adhere to bargains fairly made; but would stop work at the most urgent point perhaps, demanding more pay; so that, from first to last, the building of the house "was up-hill work — trying, saddening." He felt constrained to testify: "It may be truly said of this people, that they are a covetous people. They seem to have no conscience — or but little — as to asking *all* they can get for what they have to sell, or for what they do, whether it is worth it or not. But we labor in hope of better days and a better people."

MISCELLANIES.

PRUSSIAN MISSIONS IN SOUTH AFRICA.

MR. SAMUEL JESSUP, of the Syria mission, wrote in December last, that he had been recently "surprised by a visit from a tall, portly, gray-haired Prussian clergyman," who "proved to be Rev. Dr. Wangeman, Director of Prussian missions," [Berlin Missionary Society,] "a very warm-hearted man, who gave us a rich feast of missionary intelligence." Some of the facts stated by him, which Mr. Jes-

sup reports, will be read with great interest.

"There are a dozen or more missions, or circles of stations, in visiting which Dr. Wangeman traveled two thousand miles by land. Commencing in south-western Africa, and coming on around through Cape Colony and Orange River Free State, visiting Natal, and calling on our American missionaries in Zulu Land, of whom he spoke in highest terms.

A Wealthy and Liberal Native. "In the Orange Free States, the Prussian missionaries have a station which they call Bethany, where they now have a town of 910 freedmen and their families, many of them being old Hottentots. When the town became of some importance, the people chose Adam Opperman, a freedman of devoted piety and clear head, to be their magistrate." He accepted the office, but ere long became the owner of a large tract of land, a hundred miles from Bethany, to which he removed. Here "the Lord blessed him more and more in his substance, and better than all, made him the instrument of converting his heathen father and one of his brothers.

"He soon built a neat chapel, as he could not longer go to Bethany to hear preaching, and now, four hundred hearers gather there whenever the preacher visits them. But Adam Opperman says, 'I must have a missionary of my own, as we none of us know how to preach. God has blessed me with substance, and I cannot do less than give enough of it for the support of one who will preach to me and to my people, and to all the heathen around.' He has built the church, and now he has pledged as follows: 'I will build a suitable house for the missionary. I will give a large garden spot; fields for grain, as much as a man can walk around in *four hours*; and two thousand acres of pasture land. Above this, I will pay the full salary usually paid by the Society, and give the missionary full right to the water-privileges in the summer.' Dr. Wangeman says the Society have just sent a missionary there, in order to complete their part of the agreement. This man, with all his getting, seems to have gotten understanding. The Lord blessed him, he is thankful for it, and wishes to show it.

A Persecuting King. "In another region, north and west of Orange Free States, is a country under a barbarous heathen king, *Sikkakoony*. After the missionaries entered his realm, had been preaching for some time there, and had made a number of converts, he became alarmed, and began a fearful persecu-

tion, more than three years ago, which continues until the present time. He ordered every Christian to be killed, wherever he might be found; and even made it the *duty* of his subjects to kill them. This brought out very many gems of faith and trust. Blind Joseph, a middle-aged man, was a most devout Christian, expecting daily to be sacrificed. One day his father, still a heathen, but intellectually convinced of the truth, came running to him, saying: 'My son, my son, you will kill me; for the people say I am believing and praying, and so the king will kill me; and all this because *you* believe and pray.' Joseph replied: 'Well, father, if the people say you believe and pray, *why don't you believe and pray*; so that when the king comes to kill us we will both be happy forever.'

"Martin, the king's gun-smith, became a faithful and fearless believer, and being a most important man to him he was spared for a long time, and thus exerted a great influence for the gospel. At length the king gave orders that Martin must die, and sent soldiers several times to kill him; but they always failed to do so, as every one about the king either loved or respected Martin. One day the king fully determined to put an end to his life, and sent for him to go out on a hunting excursion with him and a company of soldiers. Martin's friends told him of the king's purpose; but he said, 'The Lord will take care of me; I will obey the king.' When they were out in the hunting-grounds, the king sent Martin off to one side, ordering his soldiers to fire at him; but they all fired blanks. He then tried again, with individual soldiers, calling them one by one. Each had an excuse, either 'Out of powder,' or 'Out of shot,' or 'No flint,' or, as one said, 'I must get Martin to mend the lock'; so no one was found to shoot him. The king could not do it, nor could his higher officers, as it would disgrace them, Martin being of the common people. While all this was going on, Martin had fallen on his knees and was praying. At length he came boldly up to the king and said, 'Why will no one kill me?' At this the king became very much troubled,

and said he was afraid of Martin's great magician, to whom he (Martin) had been talking,' (when he was praying.)

"At another time, Sikkakoony gathered twelve small companies of soldiers, in order to kill a large number of converts who were gathered in the edge of a piece of woods. Martin was of the number, and the king hoped, this time, either to have him killed or to make him recant. The soldiers were ordered to kill the Christians by beating them with sticks, which they had brought from the woods. The Christians said to the heathen: "You use your weapons against us, and we will use ours against you; so they all fell down on their knees, and were left to pray for some time. At length the soldiers dragged six of them out, away from the rest, and beat them until their sticks were all used up, and they left all the six (one a very old man) for dead, and went to the woods to get new sticks. As they delayed a little, all the Christians fled and escaped. After this, in the night, the six who were beaten recovered enough to crawl away and hide themselves, until they could get out of the realm, except one, the oldest one, to whom Martin went boldly and carried him off for burial, but found him still alive. In a few days, he too was able to reach a place of safety, by creeping, for two days and a night, on his hands and knees.

"Among the converts are two brothers of the king, also his *wife*, whom he loved very much, it is said. He has many concubines, but only one whom he calls his wife. He tried every way to make her deny her religion, and at length said she, too, must die. He built a room in which he fastened her, forbidding any one to go near her on pain of death. After a day or two he went and called, to see if she were dying; and getting no response he opened the door to find her—not dead, but *gone*. Some one had dug a hole for her from the outside. He sent in every direction for her, but she, after many narrow escapes, reached the house of a missionary, out of the king's realm, where she is both safe and happy, rejoicing in Christ. She left everything for his sake, and says she is now happier, a thousand times, than when with her former king. The mission-

aries live on the borders of this kingdom, having been driven out by the king; but his people are rapidly learning the truth. The blood of the martyrs is proving fruitful seed. He has killed very many, but has not yet been able to kill Martin. Many of the people, who have escaped, on being asked—'Did you not feel tempted, just for a moment, to deny Christ?' invariably say—'We never knew that Christ could be denied by a believer. It would be a hundred-fold easier to die than to deny the Lord.'"



SOUND DOCTRINE AT HARPOOT.

MR. BARNUM, of Harpoot, in a letter dated December 27, 1867, makes the following statements respecting views held, and *preached*, by the native pastor at that place, with reference to the self-support of mission churches:—

"Yesterday was the annual Thanksgiving of the Protestants in Turkey. It was the anniversary of the grant of the Imperial Firman, which constituted them a separate and independent community, and thus secured their freedom. The day is observed here in a manner not dissimilar to an American Thanksgiving. The pastor of the church here preached an excellent sermon, upon the special claim which God has upon the gratitude of the Protestants in this country, *especially* for giving them the Bible in their own tongue. In the midst of his remarks he referred to a class of persons—not here, that he was aware of, but in other places—who complain that the missionaries do not secure to the people all the blessings of civilization in their full development,—a high grade of education, perfection in agriculture, the arts and sciences, and the comforts of refined society. He said: 'It is not possible to import these things from without. The missionaries have given us the *fountain*, the *source* of all these, in the Word of God. These things we are to seek for ourselves, from this fountain. They must grow up within us, must be *developed*. It is childishness to expect them in any other way. External force applied is not strength. That only is *strength*

which inheres in the thing itself. You can do more real good to yourselves in one year than all the missionaries can do for you in fifty years. The Evangelical Union, by true harmony of spirit and of effort, can do more in one year to secure genuine, permanent progress in this part of the country, than all the Americans, with all the wealth and talent of America, can do in fifty years. For the development must be from within, and the result of personal endeavor. The tree must have root; it must be the source of its own strength.'

"This is not a new utterance for him. I have often heard him express the conviction, that aid from abroad is injurious when there is the possibility of getting on without it. He is strong in the conviction that no *church* should receive aid from abroad. As soon as there is Christianity enough to warrant the organization of a church, there ought to be strength enough, especially with the practice of self-denial, on the part of both pastor and people, to be wholly independent of foreign aid. If aid must be sought, he would have it sought from neighboring churches. The people will not lean as hard upon one another as upon a distant, unseen, and practically, to them, an impersonal power. They will develop strength by trying to stand alone. This pastor is the brother-in-law of pastor Thomas, who has gone to raise money for the building of a church in Diarbekir!"

CHINESE AT THE SANDWICH ISLANDS.

MR. COAN, writing from Hilo, in January last, says: "We have, in Hilo, five stores owned and kept by Chinamen. These owners and keepers are all pleasant, polite, and honorable men in their commercial and social relations. We also have several active and intelligent Chinamen as owners and managers of sugar-plantations; and some who have made a competence, and are now living easy lives among us. These have married (most of them) native wives, and are rearing up large families of children. Nearly all of these children come into our schools and Sabbath-schools, and attend our Sabbath

services. Some of them are married, and have children of their own, so that the third generation is growing up around us. All these the Papists made strenuous efforts to secure, and with some success at first; but for two or three years past, they have nearly all come over on the Protestant side. Most of them speak English well, and all adopt foreign manners and dress. Besides these, we have from 100 to 200 Coolies on our Hilo plantations. These are ignorant, and much inclined to turbulence and vice. We are doing what we can to civilize and Christianize them all; but it is a slow and difficult work. Chinamen are increasing all over these islands, and they are forming an element in our population so large and important as to awaken much prayerful solicitude on our part."

DISINTERESTED TESTIMONY.

UNDER this heading, in the Herald for January last, brief reference was made to the testimony of Mr. William T. Brigham, respecting the Sandwich Islands' mission, before a meeting of the Suffolk Conference, (Unitarian,) at Boston, in November last. A full report of Mr. Brigham's address had not then fallen under the editor's notice. Such a report he saw afterwards, in the *Christian Register*, and found in it the following frank and generous statement:—

"I confess to you that, four years ago, I believed, as many Unitarians believed, that foreign missions were useless and absurd; or, at least, were only useful to teach people how to open their purses. I thought that missionaries were a fanatical, narrow-minded set of men, who could get no parishes or societies at home, and went off to foreign lands because they seemed to have no other work. But a residence of a year and a half on the Hawaiian islands was enough and more than enough to undeceive me. I found there a band of missionaries who, in about forty years, have raised a whole people from the lowest depths of barbarism to a civilized condition that we might be proud of in New England. I had heard so many stories of the

deceit, hypocrisy, and tyranny that these missionaries practiced upon the unsophisticated natives, that I really believed them. I did not know then, as I do now, from what sources those stories came. Since then I have been in the houses, and have lived in the families of most all the thirty missionaries who, with their predecessors, have effected this great work, and can bear my testimony, and I do it gladly, and will do it anywhere, that I have never met a purer, more devoted, and truer band of men than these same foreign missionaries, sent out by the American Board. Of course I need not refer to the work they have done there. It is the grandest example of foreign mission work that the world has ever seen, perhaps, and might be the text for very many sermons; but I think it is familiar to you all."



INTERESTING DISCUSSION AT MADURA.

MR. TRACY, of the Madura mission, now in this country, has sent to the Missionary House extracts from letters received by him, confirming his views, previously presented, as to an increased interest in the subject of Christianity among the educated young men of India. He first gives the following, from a letter from "Barnes, one of the seminary teachers," at Pasumalie: "Among several items of news here which I should like to mention, I have time only to tell you of a new feature of religion, now making its appearance in Madura. Ponnusami Devan, Manager of Ramnad, who now resides in Mr. L——'s bungalow, some time ago sent for us teachers, and very kindly and hospitably allowed us to dine with him. He brought up several discussions between us and his Brahmin pundits; paid a visit to Pasumalie, where we had a debate in the seminary hall; and recently took a prominent part at a public meeting, presided over by Judge Thomas, in which the divinity of our Lord was closely attacked.

"The Manager thinks highly of Christianity, and would accept Christ as the

holiest of Guru's that ever appeared in the world, notwithstanding his bitter opposition to his divine claims. By an arrangement of the judge, the discussion is to be hereafter carried on in writing, and the answers to the first series of questions I have finished this evening. The Manager has a great dislike to idolatry, and publicly declares his adhesion to the Brahmaism of Bengal.

"Persons of his description are increasing in the country, and our time is come already to contend, not with idolatry and its adjuncts, as we have heretofore done, but with Atheism, Deism, Unitarianism, Universalism, and what not. Kindly pray for us, that we may stand the heat of battle, and acquit ourselves like good soldiers of Christ."

Mr. Chandler also wrote, respecting the same matters: "There has been of late, in Madura, a very unusual state of things. Ponnusami Devan, the Manager of the Ramnad Zemindary, has been very friendly, and invited the Christians to a discussion of the claims of Christianity. . . . Barnes, as always, was chief speaker for the Christians. The last public discussion was on the divinity of Christ, at the zillah school-house. All the educated natives of Madura were present, and I dare say Barnes never spoke of Christ to so large and intelligent an audience before. He did well, though several very unfair questions, on the decrees of God, etc., were sprung upon him. Others may write of this, and I will only add, that there is a very marked excitement through the town on this subject. Many are getting and reading the Bible. Ponnusami has said openly, to Judge Thomas and me, that he now accepts ninety-five per cent. of Christianity; and before more than fifty of the Brahmins and office-holders he said, — 'Prove to me that Christ was divine, and I will be a Christian.'"

Mr. Tracy says of the man thus referred to: "Ponnusami is practically the head of the great Zemindary of Ramnad, and in wealth and influence is not equalled, probably, by any other native gentleman of the District."

A WANT.

MR. POWERS, writing from Oorfa, Central Turkey, mentions a want which might readily be supplied by some church or churches, when procuring new communion ware, and disposing of the old, which might be sent to the Missionary House for him. He states:—

“In this Oorfa field there are four organized churches, but not one set of com-

munion ware. Four *cups*, by some means, have found their way into the field, but *no plate, or tankard*. For these churches, at the very least, four tankards, four plates, eight cups, and four baptismal basins are needed. Two plates for each church would be a convenience, but we can do with one for each. Can you, in some way, procure these articles for us, and thus subserve the good cause, and rejoice these churches.”

MONTHLY SUMMARY.

HOME PROCEEDINGS.

The Treasury. The receipts of the Board during the month of March were only—from donations, \$26,866.67, and from legacies, \$4,071.05; in all, \$30,937.72. Last year, for the same month, they were, from donations, \$30,908.14; legacies, \$6,299.51; total, \$37,207.65; showing a *falling off*, this year, of \$6,299.51. For the first seven months of the current financial year, up to March 31st, the receipts have been, in all, \$230,558.05, against \$212,815.80 last year,—a gain of \$17,742.25. This is by no means equal to the gain needed to meet appropriations for the year. Will not pastors and churches note the facts, and see to it that deficiencies are made up?

THE NEW ENGLAND WOMEN'S FOREIGN MISSIONARY SOCIETY.

THE first quarterly meeting of this Society was held at Old South Chapel, in Boston, on the 6th of April. The occasion called out a large number of active Christian ladies, and the meeting was one of very great interest. Letters were read from different parts of the country, expressing lively sympathy with the object,—from Mrs. Edwards, soon to join the Zulu mission; from Miss Andrews, now on her way to China; and from Miss Parmelee, appointed to Mardin, in Eastern Turkey,—all of whom are to be supported by the Society;

from Mrs. Capron, of the Madura mission; Mrs. Wheeler, of Eastern Turkey; Mrs. Ladd, from Western Turkey, and others. A letter was also read, written thirty-one years ago, by Mrs. Champion, one of the first missionaries in South Africa. The letters read, remarks from different ladies, and devotional exercises, all combined to make this, in many respects, a model meeting, and to inspire hope for the future.

Beside the three ladies above mentioned, the Society assumes the support of ten native Christian women, employed as Bible-readers,—two at Smyrna, two at Constantinople, two in the Nestorian mission, and four in India.

The receipts of the first quarter were \$2,133.25. From the churches in Boston and vicinity, as follows: Old South, \$448.25; Essex Street, \$209.50; Park Street, \$158; Mount Vernon, \$166.50; Central, \$125; Berkley Street, \$25; Salem Street, \$57; Shawmut, \$212; Maverick, East Boston, \$200; Phillips, South Boston, \$66; Elliot, Roxbury, \$40; Jamaica Plain and West Roxbury, \$85; Chestnut Street, Chelsea, \$58; Broadway, Chelsea, \$108; a friend in Boston, to support a Bible-reader in the Mahratta mission, \$30. From “M.” Providence, R. I., \$5; and L. S. R. H., Littleton, Mass., \$5.

The following persons have been made life members by the payment of \$25 each, during the last month: Mrs. Julius A. Palmer and Mrs. E. C. Parkhurst, of Mount Vernon church; Mrs. M. H. Simpson, Mrs. Ezra Farnsworth, and Mrs. J.

Kittredge, of Park Street church; Mrs. William B. Wright, by ladies of Berkley Street church; Miss Sarah E. Holland, and "a friend," Essex Street church; Mrs. C. W. Freeland, Mrs. S. Grover, Mrs. Elizabeth Kendall, Mrs. Linus Child, Central church; Mrs. Jeremy Drake, Phillips church, South Boston; Mrs. James Stone, Shawmut church; Mrs. William R. Lovejoy, Mrs. W. Bates Lovejoy, Salem Street; Mrs. E. B. Huntingdon, Elliot church, Boston. Mrs. Jacob Mitchell, Chestnut Street, Chelsea; Mrs. A. Sweetser, Broadway church, Mrs. J. A. Copp and Mrs. S. E. Herrick, by ladies of Broadway church, Chelsea; Mrs. N. G. Clark, Mrs. R. Pierce, and Mrs. Fiske, of West Roxbury; Mrs. Richard Borden, Miss Carrie Borden, Mrs. Nathan Durfee, Mrs. Hall Remington, and Mrs. Robert K. Remington, Fall River, Mass.



MISSIONS OF THE BOARD.

Greece. Dr. King wrote February 17: "Nothing further has been done with regard to my trial, before the criminal court." "The native laborers here, mentioned in my letter of December 7, [Herald for March, page 82,] are doing a *great* work."

Syria. The Syria mission sends an earnest appeal for a reinforcement of at least three men, giving urgent reasons for sending them at the earliest possible time, and showing that any long delay must "endanger vital interests."

A sad accident occurred, in February, in the new church-building at Beirut. By some mistake of the workmen, the necessary support of arches which were being erected in the inside was removed too soon, and they "fell with a terrible crash, killing two men and injuring three others."

Mr. Eddy wrote from Sidon, January 31, that the female boarding-school there had been in quite successful operation since the first of November. There were 13 pupils. The missionaries had been unable to procure suitable native teachers, and Mrs. Watson, a pious English lady, who has long had a very flourishing school in Shemlan, on Mount Lebanon, kindly

consented to spend the winter at Sidon, with her adopted daughter, and superintend the school, gratuitously, as "purely a labor of love." The boys' school at Sidon was also more flourishing than ever before; the Sabbath congregation was increasing; and there were "urgent calls for religious teachers and schools" from several places in the vicinity.

The report of the Beirut station, for 1867, notices "manifest tokens of the presence and favor of the Holy Spirit," and the addition of fourteen members to the church by profession. During ten months, the Native Evangelical Society had collected 7,000 piasters, expended chiefly in the support of a book magazine in the city, and a traveling colporter, who had found much to encourage him in his work. Young men of the church had sustained a Sabbath service, throughout the year, at Kefr Shîma, six miles from the city, a monthly collection being taken in the church to defray the expenses. This collection had amounted to 463 piasters; and monthly collections for the poor, including the persecuted community at Safeeta, amounted to 3,648 piasters. The number of pages issued from the press during the year was 5,089,000, of which 508,000 were pages of Scripture. Number of volumes, 16,800.

Central Turkey. Mr. and Mrs. Adams removed to Adana in November last, where they were "warmly received by the brethren." Mr. Adams wrote, January 31st, that difficulties which had long existed in the Protestant community there, so that he "greatly shrank" from going to that field, had been apparently settled; the congregation had increased from 140 to 260, as an average number; and the women, who have heretofore strongly resisted the light, "now come to public worship in such numbers that, last Sabbath, there were more than could be accommodated in our little chapel." "Several Greeks have avowed themselves Protestants"; and the Armenians have "hurried one of their so-called eloquent preachers down from Constantinople, to stem the current setting so strongly in favor of an inquiry into Protestantism." "The little

Tarsus church and congregation seem to be in an unusually healthy condition."

Mr. Parmelee gives valuable facts respecting the Erzroom field, (page 150,) and some extracts from certain station reports will be found at page 152.

Eastern Turkey. Mr. H. N. Barnum wrote from Harpoot, February 1st: "The Week of Prayer has passed, but in nearly all the places heard from the daily meetings are continued, and with profit. Christians have been refreshed, and there has been, and is still, an awakening of interest among all classes in our various congregations. There is, however, no marked *revival* influence, such as we enjoyed one year ago, and which we have longed to see again. In the new out-stations there is an unusual readiness to listen to the truth. No season has witnessed so little persecution and opposition as the present. We now occupy about *sixty* out-stations, and in several other villages teachers are earnestly sought, but we have not the men to supply the demand at present. The Ichme church, self-moved, is sending out colporters in various directions; who find great joy in the work, from the unexpected favor with which they are received in villages hitherto much opposed to the truth. If we except the time of revival, last winter, the aspect of the whole field was never more hopeful than at present."

Letters from Mr. Perry, respecting the week of prayer, and personal Christian effort, will be found at page 149.

Nestorians. Mr. Labaree wrote January 13: "I have returned to-day from a tour among the villages during the week of prayer. I can truly say I never passed this interesting season more delightfully. In each of the five villages labored in there were cheering evidences of the special presence of the Lord, in the quickening of the Christian brethren and sisters. They seemed to be awakened to pray and labor earnestly for the outpouring of the Holy Spirit on the multitudes of the unconverted about them. In each village, two meetings were held every day, and were attended by considerable numbers outside of the church, several of whom

evinced a deep personal interest in the great subject of their soul's eternal salvation."

Mahratta Mission. Reports for 1867, from several stations in the Mahratta field, have been received, but the more interesting facts have already been published in the Herald. A single paragraph from Mr. Bruce's report of the stations under his care brings to view the agency of native helpers. He writes: "There have been 21 catechists and 8 teachers employed under my direction, during the year, in the three districts of Rahuri, Khokar, and Pimplus. Each of these helpers has a number of villages assigned to him, which it is his duty to visit as often as possible, for the purpose of preaching the gospel. In the village and by the way-side, in the field and in the threshing-floor, wherever they can find a few to listen, they are ready to make known the glad tidings of salvation. According to the monthly reports of these assistants, they have preached, during the year, 7,362 times, to audiences amounting in the aggregate to 96,373 persons, of whom 16,363 were women."

Mr. Fairbank, of Wadale, reports much sickness at his station, and the death, after very severe suffering, of a young man who had "worked for him a part of the day and studied the rest." The suffering, if not the death, was owing to "the barbarous and cruel Hindu style" of medical treatment, pursued in Mr. Fairbank's absence. He writes: "But I must tell you a little about his death, though I have heard only by report. Every one is talking about it; and several have expressed the wish, in my hearing, that they might die in a similar manner. It appears that on Friday his reason and his speech returned. He knew all who came by the tones of their voices, though he could not see them. He had been blinded by the pepper, perhaps, as his eyes were much swollen and blood-shot, or else sight had failed as death was near. He called his four brothers and all his friends, bade them good-by, and exhorted them to trust in Christ; told them of his peace and confidence; said he was glad to go to be with the Lord; begged them to be kind to his

wife, who had no home to go to, as her mother is a widow and poor; sent messages to us and others; preached Christ to the many villagers who came to see him; and at last quietly fell asleep in Jesus. It was such a death as those who were there never saw before — a death of faith and joy in the Saviour. His brothers say that they have chosen his Saviour to be theirs. Neither of them had before shown any regard for Christianity. Perhaps he did more for the Master that forenoon than he would have done in years, had he recovered."

Mr. and Mrs. Atkinson, who sailed from Boston August 13th, 1867, reached Bombay after a very long passage, on the 18th of December. Mr. Atkinson writes: "The voyage was profitable; I feel stronger and more active than when in Boston." At Bombay, he says, "we felt at home from the first. The greetings of the brethren and sisters were like those of members of the same family. We were not strangers." They expected to start for Ahmednuggur January 29th.

North China. Mr. Blodget wrote, December 23, that two new members were received to the church at Peking on the previous Sabbath — a pupil in the boys' school and his mother. Mr. Chapin had removed to Tungchau, so that the mission has now "four stations, on the great line of travel from the sea-board toward Mongolia and Russia."

Dr. Treat writes that he arrived at Tientsin November 23, (where he spent ten days,) and reached Peking December 6th, "76 days from New York;" "with great joy and thankfulness" taking his "place among the missionary laborers" there. Hon. S. Wells Williams writes respecting Dr. Treat, to his father: "I congratulate you on having a son who is so willing to carry out your own views, and seems likely to enter into the work with faith and patience. He has an open door for usefulness among the sick and sinful in this region, and our best wishes for long service in the vineyard. It is a warning note to me, of the drawing nigh of the eventide of life, to see one of the boys who, in 1845, was around your table in

Tremont Street, thinking chiefly of hard lessons contrasted with jolly play, coming suddenly to view as a co-worker in mission plans, in this far-off city. I hope the churches in the United States will send hundreds of their best youths, to elevate the Chinese to be the true 'Celestials' in Christ Jesus. They would, I am sure, if they only knew what a glorious work it is of itself, and how satisfactory, as a preliminary to immortality in the higher courts of the Master's mansions."

Sandwich Islands. Mr. Coan, of Hilo, reports the dedication of "a new and beautiful meeting-house" — 50 feet by 25, the organization of a church, and the ordination of a pastor, in January, at a "picturesque and romantic place" in North Hilo, called Laupahoehoe (lava-leaf), about thirty miles from the town of Hilo. "Hilo has now three native pastors," and there were three licentiates in Puna, one of whom was expected to be ordained early in March. Mr. Coan states: "Converts come into our churches gradually. Contributions of the church under my care have been about \$4,000 during the past year."

Micronesia. Letters from Messrs. Bingham, Snow, Sturges, and Doanc, in this number of the Herald, (pages 153-159,) present statements of much interest in regard to this field.

Dakotas. Mr. J. P. Williamson reports the addition of five to the church at Niobrara, by profession, on the first Sabbath in February. A series of meetings terminated that day, with the quarterly communion season. The Indians are much scattered in search of employment; "but many returned, coming from 50 to 75 miles, to attend the meetings. The native pastors did most of the preaching." Mr. Williamson visited the Yankton Agency in January, and thinks God is fast removing the obstacles to missionary labor there. "Heathen opposition is fast giving way." He had also visited the Ponca Agency, where he spoke, through an interpreter, "to 50 or 100" Indians, who came together to hear him preach. There

are about 1,000 of that tribe, he says, "and they appear open to receive religious instruction, and anxious to be educated." "The Christians of America are to blame, if they leave such a people in their midst, to die in ignorance of the gospel."

Ceylon. Mr. and Mrs. Sanders and Miss Townsend, who sailed from Boston for Liverpool, October 9, reached Batticotta December 18.

Zulus. Mr. Wilder, of Umtwalumi, wrote in December, that since February he had received 11 persons to the church on profession, — two of them his own children, — and that several others were seeking admission. He had also completed a new chapel of brick, and refitted a school-room.

OTHER MISSIONS.

Papal Missions. It appears from a recent report of the *Society for the Propagation of the Faith*, that the receipts of the Society, during 1866, reached the sum of 5,145,558 francs, different countries contributing as follows:—

France,	3,572,333 francs.
Germany,	233,405 "
Belgium,	297,343 "
Spain,	5,646 "
British Isles,	138,238 "
Italy,	440,336 "
The Levant,	25,419 "
Holland,	83,315 "
Portugal,	39,963 "
Russia and Poland,	1,031 "
Switzerland,	48,632 "
Northern Europe,	270 "
Asia,	6,018 "
Africa,	35,208 "
North America,	187,936 "
South America,	27,233 "
Oceania,	3,236 "

For the missions the following sums were expended:—

Missions in Europe,	1,046,679 francs.
“ “ Asia,	1,917,832 "
“ “ Africa,	452,188 "
“ “ America,	1,051,730 "
“ “ Oceania,	499,658 "

The "Annals" of this Society were published, bi-monthly, at a cost of 232,845

francs. It is the only missionary journal of the Roman Catholic Church; and it has a circulation of 233,300.

London Society — Death of Dr. Tidman. The Rev. Dr. Tidman, for many years the able and much esteemed Foreign Secretary of the London Missionary Society, "quietly entered his rest" on the 8th of March.

Danish Missionary Society. It is stated in the *Bulletin du Monde Chrétien*, for February, 1868, that the Danish Missionary Society has in Greenland eight stations, ten missionaries, forty native catechists, and two normal schools. The largest congregation consists of three thousand persons, and the smallest, seven hundred. This Society was formed in 1706.

China. The *Record* for April (Presbyterian Board) notices the recent addition of four adults, by profession, to the church at Hangchow, and fifteen "during the year" at Tungchow. It also states:—"Writing at Shanghai, January 16th, the Rev. J. M. W. Farnum says, — 'I think four boys and four girls of the boarding-school united with the church during the year covered by this report. A week ago, last Sabbath, [subsequent to the report,] twelve more were received.' Nearly all the scholars, who are not communicants, express a strong desire publicly to profess Christ; more than thirty applicants for admission were examined by the Church Session. Besides the twelve scholars, two other persons were admitted to the communion."

The dedication of a new church at Yuyiao, Ningpo mission, "the gift of Mr. William Rankin, of Newark, N. J.," is noticed, and, it is said, — "Affecting recollections were revived of the lamented young pastor, Mr. Ling-yin, whose labors were commenced in 1863 at this place, with but five church members on the list. Now there are eighty-nine, most of them admitted to the church under his ministry. . . . The Rev. Mr. Bao Kwong-hyi was installed by Presbytery as the pastor of this church, after having been the stated supply for a year. 'The same spirit,' Mr. Dodd says,

'seems to rest upon him,' as on his predecessor, Mr. Ling-yin. . . . 'There has been no communion season since he went there, at which some have not been baptized from among the heathen.'

The *Missionary Advocate*, of the Methodist Episcopal Board, states: "It has pleased God so to bless our mission in China as to raise up a good number of native preachers, and thus to give the brethren from America time and opportunity to extend their mission into the adjoining province of Kiangsi. They have appointed the Rev. V. C. Hart to proceed to Kin-kiang, the capital city of the province; and have designated Rev. E. S. Todd and wife to join them in Kin-kiang, and lay the foundation of the first Protestant mission in that populous province."

Japan. Some months since Rev. J. Goble wrote from Nagasaki to the *Missionary Recorder*, (Foochow, China,) "I am as busy as I can be, teaching school, editing a native paper, and doing a little at translating. I am engaged by the Prince of Tosa to lay the foundation of an English college; and in prosecution of this plan, we expect soon to go up into the country of Tosa to live. We are getting a font of Japanese type cast, and expect soon to be able to print Bibles, tracts, books and papers, with press and movable types. The English, Dutch, and Chinese versions of the Bible are already introduced as a reading-book in our school. Some of the pupils have, of their own accord, asked to be admitted to family worship, and others ask particular instruction in the Christian religion. One of the latter is a high officer of State to the Prince. We have been praying the good Lord to prepare for us a way of access to this people, and just when and where we could have least expected it, the way seems to be suddenly opened before us, and that too by a specially marked providence."

Burmah. A letter from Mr. Cross, of the Toungoo mission, (Baptist Union,) in the *Missionary Magazine* for February, says: "The reports from the jungle are far more interesting than they have been at any time since 1862. All parts of the

field have been thoroughly visited by the traveling preachers, and these are, for the most part, the ordained preachers. There were six ordained men at the meeting, and they report something over three hundred baptisms. The destitute churches are again asking for preachers, and rebuilding their fallen-down chapels; and heathen villages are also asking for teachers. The olden days of Toungoo seem in some measure to be returning. A vast field is opening to the east of us. We see how inadequate are all the means of men and money which we now can command."

North American Indians. The *Record* of the Presbyterian Board, for April, states, respecting the mission to the Seminoles: "The church was organized in February of last year, with sixty-six members, of whom twenty-three were received on examination. The ruling Elders were then ordained. Since that time the Holy Spirit has been manifestly present with power in the religious meetings; thirty-six persons have been added to the church on examination, one by letter, and two who had fallen away were restored to church privileges on giving suitable evidence of repentance. The whole number of church members reorganized and received is one hundred and five, besides eight infant children baptized. Among the members are some who should probably be encouraged to prepare for usefulness as catechists, teachers, or perhaps eventually as ministers of the gospel. The members of this church are liberal, in proportion to their small means, in supporting the gospel among themselves, and in their gifts at monthly concert meetings, to send the gospel to those who are still heathen."

EMBARKATION.

Mr. Phineas R. Hunt and wife, formerly of Madras, Miss Mary E. Andrews, of Cleveland, Ohio, and Miss Mary H. Porter, of Prairie du Chien, Wisconsin, sailed from New York in the steamer of March 21, for Aspinwall, on the way to the North China mission, *via* San Francisco.

In connection with this departure, some

facts, connected with Mr. Hunt's success as mission-printer at Madras, will interest the reader. When it was known that he was about to leave that place, near the close of 1866, a meeting of English and native citizens of Madras was held, and a committee was appointed to prepare a suitable address, and to raise, by subscription, a sum of money to be presented to him, as an expression of the sense entertained of the great work he had performed in the country as a missionary-printer. A circular letter issued in furtherance of the object stated: "It is, we believe, admitted on all hands, that the printing executed by Mr. Hunt, in Tamil, Telugu, and Hindustani, is superior to any other in these languages; and, moreover, that the present superior style of our vernacular printing generally, is mainly to be traced to Mr.

Hunt's labors. It is further believed, that the accuracy with which the sacred Scriptures and Christian books have been printed, together with the beautiful execution of the work, have been a great boon to native Christians generally, and, consequently, an important help to all missionaries."

The Madras Auxiliary Bible Society also adopted and sent to Mr. Hunt a very complimentary Minute, expressing their sense of obligation to him "as a valued and most successful fellow-laborer;" and taking leave of him "with the expression of their united prayer and hope, that his labors in China may be equally successful, and equally appreciated in connection with the great cause of missions in that vast empire."

FOR THE CHILDREN.

LETTER FROM CAPTAIN BINGHAM.

PERHAPS the children know, already, that their new "Morning Star" returned to Honolulu in January, after a visit to the different stations of the Micronesia mission. Just before reaching Honolulu, Captain Bingham wrote this letter about the voyage, to the young "owners" of the vessel.

"ON BOARD 'MORNING STAR,' }
January 23, 1868. }

"MY DEAR YOUNG FRIENDS, — Our eyes have just been greeted with a sight of the mountains of Oahu, my native land, distant some seventy miles. To-morrow we hope to anchor in the safe harbor of Honolulu, when a long voyage, of nearly seven months, will be completed, — the first which your little vessel has made to the isles of Micronesia. Since we left Honolulu, July 1, 1867, the *Morning Star* has anchored twenty-eight times, has visited sixteen islands, revisited seven of them a second time, two a third time, and one a fifth time. Twelve missionaries and their families have had their mails and supplies for another year carried to them. Nearly all of them have taken either

longer or shorter passages in the vessel. By her aid, the annual meetings of three distinct bodies of missionaries have been held, — one of the Hawaiian missionaries in the Gilbert Islands; one of the American missionaries of Micronesia, on Pohnape; and one of the Hawaiian missionaries in the Marshall Islands.

"By means of your little vessel, the inhabitants of Nui, a small island in Ellice's Group, which lies south and east of the Gilbert Islands, have been furnished with a good supply of the Gospels by Matthew and John, of the Epistle to the Ephesians, and of copies of a book of Bible Stories, published by the American Tract Society of New York. These are in their own language, which is that of the Gilbert Islands, although they are surrounded by islands of Ellice's Group, where a dialect of the Samoan language is spoken. I might fill my whole sheet in telling you of our delightful visit at that island, where so many are becoming the friends of Jesus, and where nearly all the inhabitants can read, although no missionary has been long among them. It was very pleasant there to shake hands with our English brethren,

through one of their Samoa converts. Our hearts were very much cheered by what we saw, and our faith was greatly strengthened to believe that the gospel might speedily triumph throughout the Gilbert Islands.

"We touched at several of those islands, where no missionaries have ever lived, and found, on some of them, wide doors open for the entrance of a missionary. Could you have been with us, and seen the people in their heathen darkness, I know you would have pitied them; and many of you would have longed to remain among them, to tell them about Jesus, and how he died to save them. We hope we shall find some Hawaiian missionaries who will be glad to go and tell them the glorious news. At least eight men and their wives ought to go out, on the next trip of your little vessel to Micronesia. The people of Onotoa, Tapiteuea, Nonouti, Maiana, and Marakei, desire missionaries to come and reside among them.

"When the *Morning Star* entered the lagoon of Apaiang, where Mrs. Bingham and I had tried to teach the heathen for six years and a half, and from which we had been absent more than three years, it was my birthday; and I think we can never forget that there met us, just after we came to anchor, a converted heathen, whose joy at meeting us was so great that tears flowed freely down his cheeks. We learned that the king, or highest chief of the island, had been baptized, and there were a few others who were thought to be Christians. *Joseph* came also to see us, — of whom some of you have read in the story of the first *Morning Star*, — and he seemed sorry that he had been such a wanderer. We must not forget to pray for him.

"When we visited Kusaie, a company of children came on board to examine your new gift to them, and sang, with their missionary, Rev. Mr. Snow, a song of welcome in their own language, the first two lines of which, as I remember them, are —

'Kol, kol, kol,
Morning Star, Morning Star;'

which means,

'Sail, sail, sail,
Morning Star, Morning Star.'

"At Ponape a high chief came, with

many of his people, to visit us, bringing presents of yams, sugar-cane, bananas, fowls, and pigs; and they sang a song, a part of which I thought I could understand, for it sounded like 'Glory, Glory, Hallelujah.'

"The Christians and pupils at Ebon, Kusaie, Namerik, and Apaiang, made more or less donations to help on your little vessel in its errands of mercy. I know the missionaries were all very thankful for the new vessel, and so were many of the converted heathen; and I can assure you it was a great privilege for me to take out to them your noble gift. God has been very good to me in helping me to care for it; and I wish to thank him very much, that he has permitted me to bring it back safely to Honolulu again. Ever pray for your little vessel, that Jesus will make it 'wait on him' continually.

"Your sincere friend,

"HIRAM BINGHAM, JR."

The editor has also letters for the children from Messrs. Snow and Sturges, of Micronesia, brought to Honolulu by the *Morning Star*; and from Mrs. Schneider, of Central Turkey; but they must be kept for another number of the Herald.

WHAT IT COSTS.

IN the Herald for October of last year, (page 316,) something was said about the support of mission schools, or pupils in such schools, by the children of this country. Many are asking, what it costs to support such a school, or a scholar in some of the boarding-schools. The cost differs with the size of the school, and in different countries. Most of the mission common-schools are in Syria, Persia, India, and Ceylon. They are all taught by native Christian teachers, who, besides the other studies, are expected to teach their pupils to read and to understand the Bible, and to sing Sabbath-school hymns.

Mr. Bird sends a list of schools in Syria like these: —

Abeih, — Girls' school, female teacher, 25 pupils. Cost \$77 a year.

Kefr Malta, — Converted Druze teacher, 40 pupils. Cost \$196.

Araman, — A church member teacher, 50 pupils. Cost \$154, &c.

Mr. Capron, of the Madura mission, in India, mentions schools of which these are samples: —

Madura, — One teacher, 38 pupils, 26 boys, 12 girls. Cost \$105.

Madura West, — One teacher, 40 pupils, 31 boys, 9 girls. Cost \$77.

Undiur, — One teacher, 29 pupils. Cost \$56.

Sudiur, — One teacher, 26 pupils. Cost \$50.

Some small schools cost still less.

Other missionaries, in other fields, report in like manner. It costs, therefore, all the way from \$30 a year up to about \$200, according to the place and the size of the school.

Boarding-schools and seminaries are for older scholars. They are under the care of missionaries, assisted by native teachers. The scholars in these are removed from the bad influences of their own homes and old associates, and placed under the best influences of a Christian family. A great many thus become Christians. The young men become teachers and preachers to their own people; and the young women, teachers, or the wives of the educated young men. Thus Christian homes are being established around all our mission stations, and their example is a great help to the missionary. Who can tell how much good may be done by these scholars, whom our Sabbath-schools are helping to become teachers to those who, but for them, would never hear of the way of life and of a Saviour's love? I think of it every time I look at the donations on the last page of the Herald, and see what the Sabbath-schools, and other good friends, all over the country, are doing.

Boarding-Schools and Seminaries for Young Men. The cost in currency for each pupil in these, for a year, as nearly as it can be estimated, is — in the Bulgarian school, at Philippopolis, \$40. In Armenian schools, — at Marsovan, \$40; at Marash, \$35; and at Harpoot, \$30. The Abcih' school, Syria, \$40. Nestorian school, at Oroomiah, \$30. In Africa, — Schools at the Gaboon, \$20; Zulu school, at Amanzimtote, \$50. In India, — Mah-

ratta, school at Ahmednuggur, \$25; Madura school (Pasumalie), \$25. Ceylon school, Batticotta, \$30. Chinese schools, — Foochow, \$35; Tientsin, \$35.

Female Boarding-Schools and Seminaries. For one pupil a year: —

Bulgarian school, Eski Zagra, in charge of Misses Reynolds and Norcross, \$35.

Armenian, — Marsovan, in charge of Miss Fritcher, \$35; Aintab, in charge of Misses Proctor and Hollister, \$40; Harpoot, in charge of Misses Seymour and Warfield, \$30.

Nestorian, — Oroomiah, in charge of Miss Riee and Mrs. Rhea, \$28.

African, — Gaboon, in charge of Mrs. Bushnell, \$20; Zulu, soon to be in charge of Mrs. Edwards, \$30.

Mahratta, — Ahmednuggur, in charge of Mrs. Bissell, \$22.

Madura Mission, — Madura, in charge of Miss Smith, \$25.

Ceylon, — Odooville, in charge of Miss Agnew, \$30; Odoopitty, in charge of Miss Townsend, \$25.

Chinese, — Peking, in charge of Mrs. Bridgman, \$40; Foochow, \$40.

The annual amount required for the support of a native preacher, or a colporteur, in any one of the mission fields, is about \$100; for a native Christian woman, to act as a Bible-reader, to visit families, and hold religious conversations and female prayer-meetings, about \$45. Sixteen women are employed for these purposes in the Nestorian mission alone. The way is opening for such labor in the Armenian and in the India missions.

Individuals, Sabbath-schools, or Sabbath-school classes, can designate, if they prefer, the special object to which their contributions may be applied; and they will be so acknowledged in the Herald.

The missionaries have so much to do that they cannot always write to the Sabbath-schools, as they would be glad to have them; but when any Sabbath-school desires a special report from the school or pupil it is supporting, a report will be sent once a year, if this desire is expressed when the contribution is sent. It was proposed, last year, to send letters every quarter to all the Sabbath-schools helping in this work, but it has seemed to be better

to have something for them every month in the Herald; and we hope the missionaries will send us what will be of interest to our young friends.

Many Sabbath-schools have already engaged in this work. Thus one at Hardwick, Vermont, supports a mission-school

in the Oodooville field, Ceylon; one at Woodburn, Illinois, supports a pupil in the female boarding school at Foochow; a class at Fredonia, N. Y., supports a girls' day-school at Foochow; a class at Portland, Maine, takes a school in the Madura field, India; and so on.

DONATIONS RECEIVED IN MARCH.

MAINE.		VERMONT.	
Cumberland co. Aux. Soc.		Addison co. Aux. Soc. Amos Wilcox, Tr.	
Falmouth, 2d Cong. ch. and so.	8 00	Middlebury, Cong. ch. and so., add'l,	8 75
Freeport, Individuals,	15 00	Ripton, Cong. ch. and so.	8 00—16 75
Gray, Cong. ch. and so.	20 00	Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
North Yarmouth, Cong. ch. and so.	5 49	Peacham, D. S. Chamberlin, a thank-offering for the opening of China to the Gospel,	20 00
Portland, State st. Cong. ch. and so.	438 41	St. Johnsbury, South Cong. ch. and so., of wh. from I. C. 14;	50 70—70 70
	486 90	Franklin co. Aux. Soc. C. B. Swift, Tr.	
Less express,	25—486 65	St. Albans, S. K. Goldsmith,	5 00
Kennebec county.		Orange county.	
Waterville, Cong. ch. and so.	6 00	Strafford, Cong. ch. and so.	20 00
Lincoln county.		Thetford, 1st Cong. ch. and so. 36.45,	
Washington, Calvin Starrett,	16 30	S. Y. Closson, to const. JULIA R. Closson, H. M. 100;	136 45
Penobscot co. Aux. Soc. E. F. Duren, Tr.	6 00	Wells River, Cong. ch. and so., with prev. dona's, to const. GEO. LESLIE, H. M.	80 00—236 45
North Bangor, Osgood Neighborhood,	6 00	Rutland and Bennington co's Aux. Soc. J. Barrett, Tr.	
Union county.		Arlington, Cong. ch. and so. 7.25,	
Waterford, a friend,	20 00	Rev. W. O. Baldwin, 2;	9 25
Waldo county.		Rutland, Cong. ch. and so., balance of annual coll. 22.75, m. c. 79.16;	101 91—111 16
Belfast, 1st Cong. ch. and so.	15 00	Windham co. Aux. Soc. C. F. Thompson, Tr.	
York county.		Jamaica, L. G. Chase,	10 00
Limerick, Cong. ch. and so.	4 25	Westminster West, Friends of Morals and Missions, 63, Fem. Miss'y Soc. 38, to const. Mrs. BETSEY HALL, H. M.	101 00—111 00
Saco, 1st Cong. ch. and so., Benevo. Soc. m. c.	10 08	Windsor co. Aux. Soc. Rev. C. B. Drake, and J. Steele, Trs.	
Wells, 2d Cong. ch. and so. 20.50,		Bethel, Cong. ch. and so.	17 00
Mrs. Hannah Gooch, 40; B. Maxwell, 20;	80 50	Hartford, White River Cong. ch. and so.	35 00
West Newfield, Cong. ch. and so.	13 00—107 83	Springfield, J. J. Barnard,	10 00—62 00
	657 78		613 06
NEW HAMPSHIRE.		MASSACHUSETTS.	
Cheshire co. Conf. of Ch's. Geo. Kingsbury, Tr.		Berkshire county.	
Jaffrey, 1st Cong. ch. and so.	20 00	Curtisville, Cong. ch. and so.	15 00
Rindge, Cong. ch. and so. coll. 56.10, m. c. 17.89, less c'ft, 25c.;	73 74—93 74	Lanesboro, Clarissa Briggs,	20 00—35 00
Grafton county.		Boston and vicinity.	
Danbury, Cong. ch. and so.	10 00	Boston, of wh. from a friend, 500;	
Groton, Cong. ch. and so.	5 00	X. Y. Z. 400; one of the heirs of Rev. E. W. Tucker, Northfield, Conn., 100; a friend, 1;	3,485 50
Lyme, Cong. and Pres. ch. and so., add'l,	1 50—16 50	Chelsea, Broadway Cong. ch. and so. m. c. 37.51; Winn. Cong. ch. and so. m. c. 35.36; Rev. J. A. Copp, D. D. 100;	172 87—3,658 37
Merrimack co. Aux. Soc. Geo. Hutchins, Tr.	8 25	Brookfield Ass'n. William Hyde, Tr.	
Chichester, Cong. ch. and so.		West Brookfield, 1st Cong. ch. and so., annual coll., add'l, Mrs. Lucy Ellis,	5 00
Concord, 1st Cong. ch. and so., ann. coll., to constitute Mrs. ELIZABETH BRADLEY and Mrs. SARAH H. STEWART, H. M. (206.56, less express, 35c.) 206.21; South Cong. ch. and so., to constitute J. H. HULL, H. M., 100.19;	306 40	Essex county.	
Warner, E. G. Currier, deceased,	3 00	Andover, W. P. F.	20 00
	317 65	Lawrence, Elliot Cong. ch. and so., for salary of Rev. P. O. Powers, 3 months, to April 1, '68,	175 00
Less c'ft,	25—317 40	Methuen, 1st Cong. Parish, annual coll., and m. c. 6 months,	138 56—333 56
Rockingham county.		Essex co. North Aux. Soc. William Thurston, Tr.	
Plaistow and North Haverhill, Cong. ch. and so. m. c.	20 00	Bradford, Cong. ch. and so.	30 00
Strafford county.		Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Centre Harbor, Cong. ch. and so.	4 00	Danvers, 1st Cong. ch. and so., ann. coll., to const. EDWARD HUTCHIN-	
Durham, Cong. ch. and so., annual coll., to const. GEO. FROST, Durham, N. H., and Rev. WILLIAM WILMOT, Hamilton, Mo., H. M.	173 25		
Meredith Village, Cong. ch. and so.	16 55—193 80		
Sullivan co. Aux. Soc. N. W. Goddard, Tr.			
Claremont, D. M. Ide, for China,	20 00		
	661 44		
Gorham, Cong. ch. and so.	5 00		
	666 44		

SON and Mrs. ALMIRA P. HUTCHINSON, H. M.	230 00
Middleton, Cong. ch. and so.	31 00
Salem, a deceased friend,	75 00
Wenham, Cong. ch. and so. 62.80, cft, 25c.;	62 55—397 55
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.	
Amherst, College ch. m. c.	13 17
East Hampton, 1st Cong. ch. and so. m. c.	25 74
Hadley, 1st Cong. ch. and so. 176.10; Russell Cong. ch. and so., (of wh. m. c. 15.58,) 43.56; 2d Cong. ch. and so. 17;	236 66
Hatfield, Cong. ch. and so. 74.20, less express, 25c.;	73 95
Northampton, 1st Cong. ch. and so., (of wh. from m. c. 179.97,) 189.97; Edwards Cong. ch. and so. m. c. 66.46; S. W. Hopkins, 10;	266 43
Prescott, Cong. ch. and so.	11 50
Southampton, Ladies' Society, 3; R. Burnell, 5;	8 00
West Cummington, Cong. ch. and so. m. c., for China,	10 10
Williamsburgh, Cong. ch. and so. 110.80, W. A. Hawks, 39;	140 80—786 35
Middlesex county.	
Auburndale, Caleb Wright, from sales of "Life in India,"	11 87
Cambridgeport, Prospect st. Cong. ch. and so. m. c. 11.28; Stearus Chapel, m. c. 10.71;	21 99
Charlestown, 1st Cong. ch. and so., annual coll.	60 00
Waltham, Trin. Cong. ch. and so., ann. coll. 200; Rev. Dorus Clarke, to const. Mrs. JANE H. CLARKE, Belmont, Mass., H. M., 100;	300 00—393 86
Middlesex Union.	
Assabet, Union Evan. Cong. ch. and so.	5 67
Norfolk county.	
Brookline, Harvard Cong. ch. and so.	200 00
Grantville, a friend,	5 00
Jamaica Plains, Central Cong. ch. and so.	155 00
Quincy, Evan. Cong. ch. and so.	24 90
West Medway, Geo. Washburn,	1 00
West Roxbury, South Evan. ch. and so. m. c.	40 84—426 74
Palestine Missionary Soc. E. Alden, Tr.	
Braintree, a friend,	50
Plymouth county.	
Marshfield, 1st Cong. ch. and so.	40 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Southboro, Pilgrim Cong. ch. and so. coll. 21.55, m. c. 15;	36 55
Worcester co. South Cousin. W. C. Capron, Tr.	
Mendon, A. H. and Sarah Reed, 1 each,	2 00
	6,151 15
<i>Legacies.</i> —Sunderland, Rev. Samuel Ware, by Austin Ware, Ex'r, South Deerfield, Mass., to const. E. P. W. PACKARD, SAMUEL WARE, and AUSTIN WARE, South Deerfield, H. M., 500, less tax, 30;	470 00
Waltham, Mrs. Narcissa B. Sherman, (in part,) by Rev. D. M. Mitchell, Ex'r, 150, less tax, 9;	141 00
West Stockbridge, Benjamin Cone, Ex'r, by H. W. Taft and G. J. Tucker, Trustees,	2,115 00—2,726 00
	8,877 15
RHODE ISLAND.	
Little Compton, United Cong. ch. and so. m. c. 12.43, Male and Female Miss'y Soc. 51.66;	64 09
Newport, a friend,	5 00
Pawtucket, Cong. ch. and so., Gents Ass'n, bal. 47, Ladies' ditto, bal. 3;	50 00
Providence, High st. Cong. ch. and so., to const. Rev. NEWMAN SMYTH, H. M. 904.73; Jairus Putney, 10;	914 73

Slatersville, Cong. ch. and so., annual coll., 228.45, m. c. 34.55;	263 00—1,296 82
CONNECTICUT.	
Fairfield co. East Aux. Soc.	
Newtown, Arthur Peck,	100 00
Stratford, G. Loomis,	5 00—105 00
Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Wilton, Cong. ch. and so.	60 38
Hartford co. Aux. Soc. E. W. Parsons, Tr.	
East Woodstock, Cong. ch. and so. coll.	53 50
Enfield, Cong. ch. and so. coll.	225 50
Hartford, Centre Cong. ch. and so., (of wh. from A. S. 100, m. c. 34.40.) 134.40; Asylum Hill Cong. ch. and so. m. c. 22.75; Talcott st. Cong. ch. and so. m. c. 3 months, 5;	162 15
Kensington, Cong. ch. and so.	30 40
New Britain, Centre Cong. ch. and so. coll.	290 00
South Glastenbury, Cong. ch. and so.	41 20
Torrington, Cong. ch. and so.	57 00—859 75
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.	
Sharon, 1st Cong. ch. and so.	165 00
Washington, Cong. ch. and so.	9 58
West Winsted, 2d Cong. ch. and so.	261 73—436 31
Middlesex Ass'n. John Marvin, Tr.	
Hadlyme, Cong. ch. and so.	5 00
New Haven City. F. T. Jarman, Agent.	
Of wh. from Howe st. Cong. ch. and so. 98, Centre Cong. ch. and so. m. c. 14.88, Davenport Cong. ch. and so. m. c. 7.90;	120 78
New Haven co. West Conso'n. E. B. Bowditch, Tr.	
Middlebury, Benev. Ass'n,	57 88
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.	
New London, 1st Cong. ch. and so. m. c.	67 07
Stonington, 2d Cong. ch. and so. m. c.	13 00—80 07
Tolland co. Aux. Soc. C. H. Dillingham, Tr.	
Andover, E. A. Miller,	2 00
North Coventry, Gents Ass'n, 67, Ladies' ditto, 62.62; -	129 62—131 62
Windham co. Aux. Soc. Rev. S. G. Willard, Tr.	
Brooklyn, Cong. ch. and so. coll. 51.05, m. c. 8.90, a friend, 3.05;	63 00
Wauregan, Cong. ch. and so.	6 00
Willimantic, Cong. ch. and so. m. c., with prev. dona's, to const. Mrs. MARY B. ROBINSON, H. M.	12 00
Woodstock, 2d Cong. ch. and so.	10 00—91 00
	1,947 29
NEW YORK.	
Auburn and vic. I. F. Terrill, Agent.	
Auburn, 1st Pres. ch.	538 34
Aurelius, Pres. ch.	3 60
Union Springs, Pres. ch.	10 81—552 75
New York and Brooklyn,—Of wh. from Madison Sq. Pres. ch., (of wh. from A. P. Stokes, 300, G. W. Lane, 250, A. Livingston, 150, T. Roosevelt, 100, C. H. Isbam, 100, Mr. and Mrs. F. H. Slade, 100, C. E. Beebe, 100, T. Ketcham, 100, E. M. Kingsley, 50, J. Van Arsdale, 50, C. H. Ludington, 30, M. Hartly, 25, M. Woodruff, 25, F. F. Marbury, 25, S. N. Smith, 25, R. Nicol, 25, D. S. Dodge, 25, J. A. McGaw, 25, Rev. W. A. Halleck, 20,) 1,958.75; Lafayette Ave. Pres. ch. (Brooklyn,) (of wh. from W. W. Wickes, 500, m. c. 69.04,) 1,782.81; 14th st. Pres. ch. (of wh. from W. T. Booth, to const. Mrs. MARY H. BOOTH, H. M. 100, Frederick Mead, to const. C. D. MEAD, H. M., 100, J. E. JOHNSON, to const. himself H. M., 100, m. c. 38.35;) 752.83; 13th st. Pres. ch. 212.05; West Pres. ch. m. c. 42.68; 4th Ave. Pres. ch. m. c. 32.13; Union Theol.	

Sem. m. c. 20.61; Central Pres. ch. m. c. 17.79; Mrs. M. N. W. 21;	4,888 65
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Andover, Pres. ch.	6 00
Auburn, Society of Miss'y Inquiry in Auburn Theol. Sem.	20 00
Benton, Pres. ch.	50 00
Bridgeton, Pres. ch. (O. S.)	45 00
Buffalo, a friend,	30 00
Canisteo, Pres. ch.	5 00
Cape Vincent, Pres. ch.	15 00
Durham, 1st Pres. ch. m. c. 10; Timothy Dwight Williston, deceased, 15, Rev. Timothy Willistow, 5;	30 00
East Bloomfield, John Buell, deceased,	100 00
East Pembroke, Pres. ch. Rev. G. S. Corwin,	100 00
Essex, Pres. ch., quarterly coll.	10 80
Glen's Falls, Pres. ch., of wh. from Mrs. Judge Roskrans, 20, Mrs. Augustus Sherman, 20, Mrs. Cheney, 10, Mrs. Judge Wing, 10;	113 17
Greenpoint, 'Willing Mind,' for China,	2 00
Greenville, Pres. ch. m. c.	6 00
Hornellsville, Pres. ch.	52 46
Leroy, Pres. ch., add'l,	5 00
New Berlin, Cong. ch. and so.	35 00
Owego, 1st Pres. ch.	22 95
Pittsford, Pres. ch., add'l,	3 00
Plattsburgh, 1st Pres. ch.	10 00
Potsdam, 1st Pres. ch., Freeman Shaw,	2 00
Potsdam Junction, Cong. ch. and so.	10 00
Poughkeepsie, Pres. ch. m. c.	30 75
Ripley, 2d Pres. ch. 22; 1st Pres. ch. 18;	40 00
Rochester, Plymouth Cong. ch. and so., (of wh. from H. E. Hooker for Syria, 10;) ann. coll. 124, m. c. 20;	144 00
Sidney Plains church, by Rev. P. J. Abbott,	20 00
Silver Creek, Pres. ch.	48 54
Suynrna, 1st Cong. ch. and so.	16 25
Southport, Pres. ch.	10 00
Union, Mrs. Nancy La Grange,	10 00
Warsaw, N. D. Fisher, to const. LUCY C. FISHER, Oberlin, Ohio, H. M.	100 00
Watertown, 1st Pres. ch., (collections in 1867,) to const. Rev. J. J. PORTER, D. D., H. M., 343 64; Stone st. Pres. ch., annual coll., to const. JOHN PROUTY, H. M. 125;	468 64
Weedsport, Pres. ch., to const. Rev. A. R. HEWITT, H. M.	51 12
Westfield, Pres. ch. 51; Sarah Dean, 1;	52 00
Williamstown church m. c., by Rev. H. N. Millerd,	1 20-1,665 88
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	7,107 28
Legacies. —Austerlitz, Sally Dean, by W. P. Clark, Ex'r,	386 25
Port Byrou, Rev. David Wilson, balance,	908 80-1,295 05
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	8,402 33
NEW JERSEY.	
A friend,	1 00
PENNSYLVANIA.	
By S. Work, Agent	
Delaware Water Gap, Mountain Pres. ch. m. c.	5 00
Hartsville, Neshaminy Pres. ch., I. Lovereh,	6 00
Maple church,	25 50
Philadelphia, Northern Liberties Pres. ch. 325; Cedar st. Pres. ch. 15.25; A. Eckfeldt, 5;	345 25-381 75
Cherry Tree, Pres. ch., annual coll.	10 35
Lock Haven, G. B. Perkins,	2 56
Montrose, Pres. ch. m. c.	10 00
Philadelphia, J. D. L. 50; John M. Collins, 10; Mrs. Mary R. Mitchell, 5; J. H. Bulkley, for China, 5;	70 00
Pittsburgh, 3d Pres. ch. ann. coll. 1,475 00-1,567 91	
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	1,949 66
Legacies. —Meadville, William C. Reynolds, in part, by Rev. R. Craighead,	50 00
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	1,999 66

DELAWARE.

Glasgow, Pencader Pres. ch., of wh. from Pencader Beneficent Ass'n, 74.83, m. c. 13.56, with prev. dona., to const. SUSAN A. FERRIS, H. M.	88 39
Odessa, Pres. ch.	12 65
Wilmington, Hanover st. Pres. ch.	115 82-216 76

DISTRICT OF COLUMBIA.

Washington, 1st Pres. ch., of wh. from Francis H. Smith, to const. OCTAVIUS KNIGHT, H. M. 100;	367 50
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TENNESSEE.

Lookout Mountain Educational Institutions m. c.	9 21
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OHIO.

By William Scott, Agent.	
Cincinnati, 2d Pres. ch. (coll. 322, m. c. 8.85.) 330.85; 3d Pres. ch. m. c. 35.35;	366 20
Eckmansville, Rev. J. R. Gibson,	3 00
Moscow, Pres. ch.	8 55
Walnut Hills, Lane Sem. ch. m. c.	6 01-383 76
Ashtabula, Pres. ch. m. c.	14 58
Bryan, S. E. Blakeslee,	4 00
Canton, Pres. ch.	54 41
Cincinnati, 1st Ortho. Cong. ch. and so., to const. W. R. KIDD and Mrs. A. H. KIDD, H. M., 200; Philip Hinkle, to const. HENRY SAGE, H. M. 100;	300 00
Cleveland, 1st Pres. ch. m. c.	24 00
Delaware, Rev. J. H. Jones, to const. Rev. J. Voor and Rev. JOHN FITCH, H. M.	100 00
Farmington, Pres. ch.	7 00
Fostoria, E. J. Aiden,	3 00
Greenwich Station, William M. Mead,	5 00
Huntington, Cong. ch. and so. 12.60; Rev. A. R. Clark and wife, 50;	62 60
Johnston, Cong. ch. and so.	7 55
Oberlin, Henry Viets,	5 00
Ripley, Mrs. Sarah Mathers, deceased, by Rev. D. E. Bierce,	10 00
Warren, 1st Pres. ch.	34 55
Youngstown, 1st Pres. ch.	152 25-783 94

1,167 70

INDIANA.

Greencastle, 1st Pres. ch.	40 00
Madison, 2d Pres. ch. coll.	112 65
Rockville, N. S. Pres. ch., to const. M. H. CHEADLE, H. M.	100 00-252 65

ILLINOIS.

Avon, Cong. ch. and so.	6 25
Chesterfield, Cong. ch. and so.	7 00
Condit Township, Jersey Pres. ch.	20 00
Dover, Cong. ch. and so.	46 00
Galva, Cong. ch. and so.	15 20
Marshall, Cong. ch. and so.	8 00
Minonk, Mrs. C. H. L. Brown,	10 00
Mount Sterling, 1st Pres. ch. m. c.	38 50
Pittsfield, Cong. ch. and so.	21 00
Plainfield, C. W. Murray,	5 00
Quincy, Centre Cong. ch. and so.	40 25
Riley, Cong. ch. and so.	8 50
Sandwich, Cong. ch. and so. m. c.	3 85
Somonauk, Pres. ch. m. c. 13, Harriet N. Crawford, deceased, 20;	33 00
Sterling, Cong. ch. and so., with prev. dona., to const. Rev. MARTIN POST, H. M.	25 00
Sycamore, Cong. ch. and so.	23 50-311 05

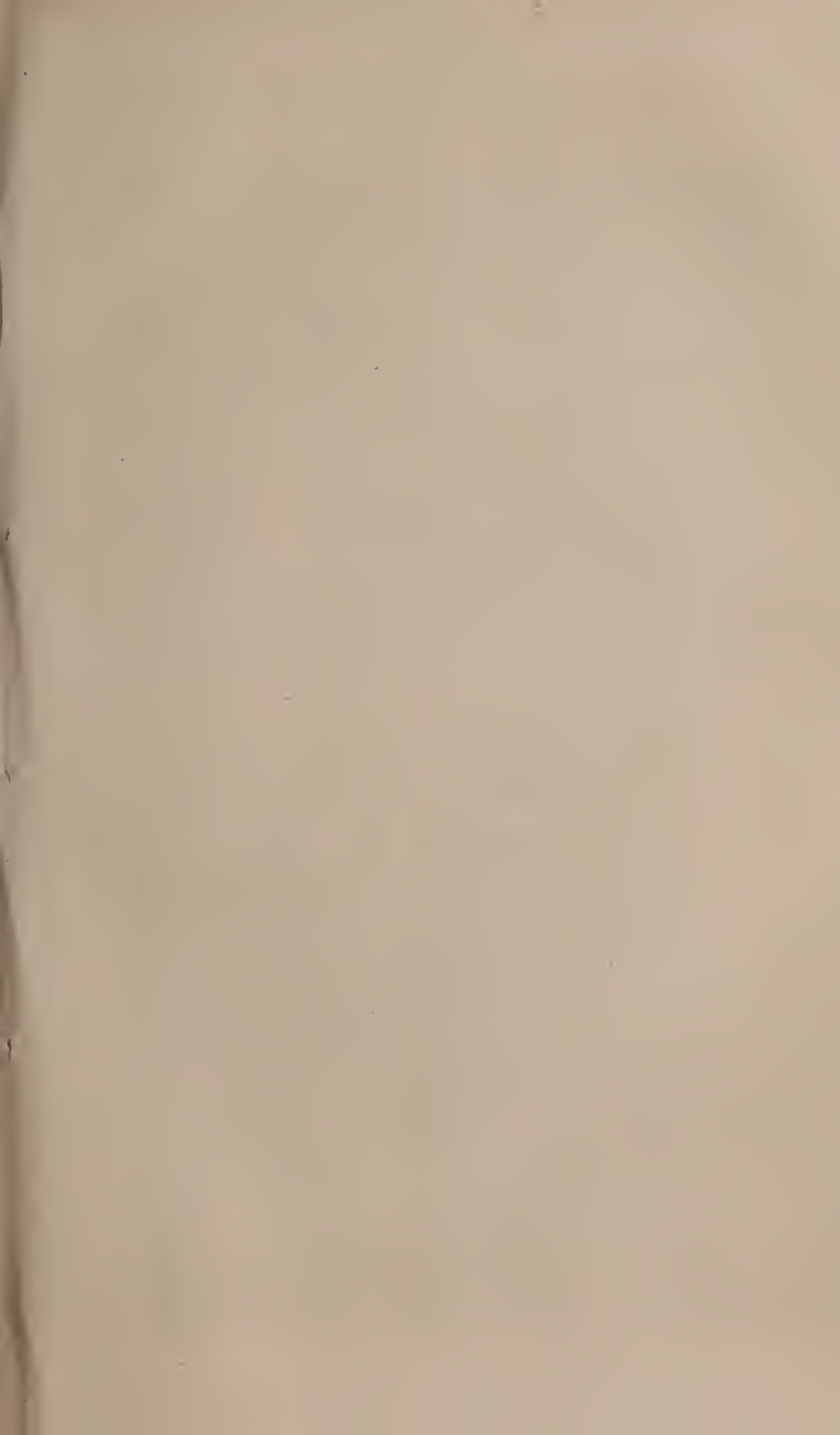
MICHIGAN.

Allegan, 1st Cong. ch. and so.	9 18
Dowagiac, Horace F. and Lucy T. Colby, for China,	50 00
Edwardsburgh, Julia S. Smith,	4 00
Flint, Pres. ch.	81 00
Grand Blanc, Edward Parsons,	5 00
Niles, Pres. ch.	100 00
Somerset, Cong. ch. and so.	12 60
Stockbridge, Pres. ch.	10 00
Webster church,	25 70-297 48

MINNESOTA.

Mankato, 1st Pres. ch. m. c.	3 50
Red Wing, 1st Pres. ch. and s. s. (of	

wh. from s. s. for support of Rev. and Mrs. C. C. Tracy, Marsovan, Turkey, 10);	38 00—41 50	NEW HAMPSHIRE. — New Castle, Cong. s. s., for school of Rev. S. C. Dean, Satara, India,	5 00
IOWA.		VERMONT. — Bridport, Cong. s. s. 5; Thetford, Cong. s. s. 62.50; Wells River, Cong. s. s., for school in Ahmednuggur, 20;	87 50
Cedar Rapids, D. W. C. Rowley,	10 00	MASSACHUSETTS. — Auhurndale, Sisters C. B. M. and S. F. S., for two pupils in Miss Rice's school, Orooniah, 50; Conway, Cong. s. s., for schools of Rev. W. W. Howland, Ceylon, 30; East Orleans, Cong. s. s. 2; Enfield, Cong. s. s., for school in China, 10; (Feeding Hills, Cong. s. s., for schools in Ceylon, credited in March Herald to the church and society, by mistake, 43.77;) Natick, 1st Cong. s. s., Infant school, 16.40; Seekonk, Friends in District No. 6, for school of Rev. T. S. Burnell, Melur, India, 30; Sherborn, Henry Howe and others of Cong. s. s., for school in Kilamathur, India, 30; South Deerfield, Cong. s. s. 26.75; South Hadley, Cong. s. s. 25; Tewksbury, Cong. s. s. 25; South Williamstown, Greylock Institute Missy Soc. m. c. 10.95; West Medway, Cong. s. s., for China, 8.60;	264 70
Clermont, Pres. ch.	6 85	RHODE ISLAND. — Providence, High st. Cong. s. s., for schools in Madura, to const. J. B. Winsor, H. M.	100 00
Enterprise, Cong. ch. and so.	5 30	CONNECTICUT. — North Stonington, Cong. s. s. 30; Wauregan, Cong. s. s. 4;	34 00
Henderson's Prairie, Pres. ch.	60	NEW YORK. — Lancaster, Pres. s. s., for school in Turkey, 25; Monticello, Pres. s. s., Infant class, for a girl in Miss Agnew's school, Oodooville, Ceylon, 6; Naples, Pres. s. s. 4;	35 00
Lansing Ridge, Cong. ch. and so.	5 00	NEW JERSEY. — Passaic, Pres. s. s., for school at Marsovan, Turkey,	46 12
Muscatine, a friend,	50 00	TENNESSEE. — Greeneville, Pres. s. s. Miss'y Soc., (1st quarter of 1868,) for Miss Rice's school, Orooniah,	18 25
Nevinsville, Cong. ch. and so. m. c.	5 00	OHIO. — Ashtabula, Pres. s. s., for school of Rev. H. J. Bruce, Raahori, India, 25; Athens, Pres. s. s., for a school of Rev. J. K. Greene, Broosa, Turkey, 25; Canton, Pres. s. s. 19.25; Huntington, Cong. s. s., for school of Rev. H. C. Haskell, Philipopolis, Turkey, 35.09; Portsmouth, Miss E. Bell's Infant class, for Gaboon mission, 9.40; Southington, two little boys, 5c.; Warren, 1st Pres. s. s., for school at Madura,	34.50
Robert's Creek, Pres. ch.	2 55	INDIANA. — New Albany, 2d Pres. s. s., for support of Mary H. Porter, North China mission,	155 92
Wyoming, Pres. ch. m. c.	2 50—87 80	ILLINOIS. — Galesburg, 1st Church of Christ s. s., balance, 19.56; Mount Sterling, 1st Pres. s. s. 57.93; Rockford, 2d Cong. s. s. 20; Union, Katie Hancock, 50c.;	97 99
WISCONSIN.		IOWA. — Centre Point, Union s. s.	3 00
Charlestown, Mrs. Lucinda C. Martindale,	1 00		1,090 78
Cooksville, Cong. ch. and so.	8 40	Donations received in March,	26,866 67
Darlington, Cong. ch. and so.	16 50	Legacies	4,071 05
Delavan, Cong. ch. and so., to const. D. A. STEVENS and EMILY EDDY, H. M.	272 65		30,937 72
Hartland, Cong. ch. and so.	14 50	☞ Total from Sept. 1st, 1867, to March 31st, 1868, 230,558 05	
Neenah, Pres. ch.	43 65	DONATIONS FOR THE NEW MISSIONARY PACKET "MORNING STAR."	
Omro, Pres. ch.	9 00	NEW YORK, Deerfield, Sunday-school;—	6.50;
Prairie du Chien, Cong. ch. and so. m. c.	15 80	FOREIGN LANDS AND MISSIONARY STATIONS.—	
River Falls, Cong. ch. and so.	14 10	Ebou, Micronesia, Carrie and Frederic G. Snow, 1 each, Edward and Adolph Capelle, 50c. each; Harpoot, Turkey, coll., (322.50 piasters.)	19.89; Sandwich Islands, by E. O. Hall, Treasurer Hawaiian Board, 348.52;—
Stoughton, Cong. ch. and so.	7 60—403 20		371.11;
MISSISSIPPI.		Amount received in March,	377 91
Okolona, Freedman's school, near Okolona, by E. C. Blackman,	5 00	Previously acknowledged,	28,313 38
MISSOURI.		Total to March 31st, 1868,	28,691 29
Independence, Harriet N. Pixley,	11 00		
Little Osage, W. Melick,	2 00		
St. Louis, Webster Grove Pres. ch.	25 00—38 00		
CALIFORNIA.			
San Francisco, L. P. Fisher,	180 00		
OREGON.			
Portland, 1st Cong. ch. and so. m. c.	10 00		
CANADA.			
Sherbrooke, Cong. ch. and so.	32 50		
FOREIGN LANDS AND MISSIONARY STATIONS.			
Mahratta, Native Churches,	91 39		
Ahmeduuggur, Hon. G. A. Hobart, 357, A. Bosanquet, Esq., 140, J. M. 17.50, Capt. Griffith, 14;	528 50		
Belgaum, Major James,	23 80		
Bombay, Capt. Davidson, 70, Mr. T. Graham, 35, Mr. D. Vint, 7, C. 7;	119 00		
Mahableshwar, Dr. Cook,	35 00		
Poona, G. A. Jacob, Esq.	70 00—867 69		
Micronesia, Ebon, mission family,	38 50		
Sandwich Islands, Honolulu, mouthly concert on "Moruing Star," by Capt. Bingham,	24 85		
Syria, Abeih, monthly concert, 14 00; Beirut, 6.50; Sidon, 25.45; Tripoli, 19.08;	65 03		
Turkey, Adrianople, monthly concert, 14, Mr. Ball, 10.73, B. Sdepan, 3.08; Broosa, Rev. S. Richardson and wife,	27 86		
Harpoot, collection, 60 piasters,	25 00		
Mardin, Abdul Ahad, 200 piasters,	3 70		
	12 33—68 89		
	1,064 96		
MISSION WORK FOR WOMEN.			
MASSACHUSETTS. — Boston, New England Women's Foreign Missionary Society, by Mrs. Homer Bartlett, Treasurer, for support of Mrs. Mary K. Edwards, of the Zulu mission, 400, for Mary E. Andrews, North China, 500;	900 00		
MISSION SCHOOL ENTERPRISE.			
MAINE. — Limington, Cong. s. s. 10; Norridge-wock, 1st Cong. s. s. (for 1867) 46.36; Winslow and North Vassalboro, Cong. s. so. 5; Woodford's Corner, Cong. s. s. 8.65, Noah Read, 25;	95 01		



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